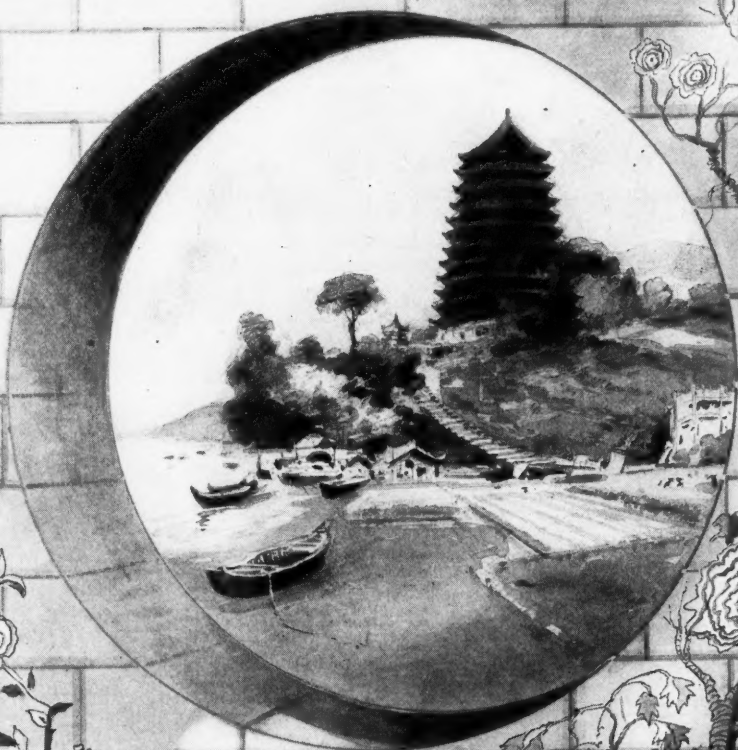


February

1923

THE FIELD AFAR



MANHATTAN

NEW YORK

Vol. XVII

No. 2

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The Catholic Foreign Mission Society of America

(MARYKNOLL)

Approved by the National Council of Archbishops, Washington, D. C., April 27, 1911. Authorized by His Holiness, Pius X, at Rome, on the Feast of SS. Peter and Paul, June 29, 1911.

"Maryknoll," in honor of the Queen of the Apostles, has become the popular designation of the Society.

The Society was founded for the immediate purpose of training Catholic missionaries for the heathen and of arousing American Catholics to a sense of their apostolic duty. Its ultimate aim is the development of a native clergy in lands now pagan.

The priests of the Society are secular, without vows. They are assisted by auxiliary brothers and by the Foreign Mission Sisters of St. Dominic, more commonly known as "Maryknoll Sisters."

IN THE UNITED STATES.

THE SEMINARY AND ADMINISTRATION is situated above the Hudson River, about thirty miles north of New York City, at Ossining (Maryknoll P. O.), N. Y. Students in the Seminary make the usual six-year course in philosophy, theology, scripture, etc. The Auxiliary Brotherhood of St. Michael was established for those who wish to devote themselves to foreign mission work, but are not inclined to pursue higher studies or to assume the responsibilities of the priesthood. The general management of the Society and the publication of its two periodicals, *The Field Afar* and *The Maryknoll Junior*, are carried on at this center. Here, too, is the motherhouse of the Maryknoll Sisters.

THE MARYKNOLL PREPARATORY COLLEGE, at Clark's Summit, near Scranton, Pa., admits to a five-year classical course foreign mission aspirants who have completed the eight grammar grades. Connected with this institution is a group of the Maryknoll Sisters. Their convent is dedicated to Our Lady of the Missions.

THE MARYKNOLL SISTERS have worked with the Society from the beginning, first as lay helpers and now as recognized religious. These sisters devote themselves exclusively to work for foreign missions. (For further information, address: The Mother Superior, Maryknoll, N. Y.)

THE MARYKNOLL MEDICAL BUREAU, at 410 East 57th St., New York, was started in 1920 to interest the medical profession in mission needs, to secure the services of physicians and nurses, and to provide medical supplies for hospitals and dispensaries in the mission. Here, also, is the city office of Maryknoll.

THE MARYKNOLL PROCURE in San Francisco, Calif., Fillmore and Vallejo Sts., is the center of Maryknoll activities on the Western Coast and the depot of supplies for the missionaries in China.

THE MARYKNOLL JAPANESE MISSIONS, at 425 South Boyle Ave., Los Angeles, Calif., and 507 17th Ave., Seattle, Wash., are conducted by the Maryknoll Sisters, for the education and religious instruction of the Japanese in those cities.

Make checks and money orders payable to J. A. Walsh (Treas.), Maryknoll, N. Y.

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IN EASTERN ASIA.

A MISSION in South China has been assigned to the Maryknoll Society by the Sacred College of Propaganda Fide, Rome. The first band of Maryknoll priests left for this field in September, 1918. There are now seventeen priests and two auxiliary brothers in the Maryknoll Mission. A second mission field has been set apart for Maryknoll in Kwangsi. In the fall of 1921 the first mission group of Maryknoll Sisters arrived at their Chinese convent, 19 Chatham Road, Kowloon, Hongkong; October 3, 1922. A third mission—at Ping-Yeng, in Korea—has lately been added by Rome.

THE MARYKNOLL PROCURE is the center of communications and supplies for the various mission stations at Wuchow, Yeungkong, Tungchen, Kochow, Loting, Chiklung, Tungon, and Pingnam, in the provinces of Kwangtung and Kwangsi. The post office address of the Procure is: Box 595, Hongkong.

ASSOCIATE MEMBERSHIP.

FOR these members, weekly Masses (more than a thousand every year) are offered by the priests, and they are remembered in the communions and other prayers of the students and sisters. The same spiritual benefits may, if desired, be applied to departed souls.

Associate Membership in the Society, with a personal share in its good works and merits, is secured by all benefactors and by subscribers to *The Field Afar*. Associate membership for one year is fifty cents; in perpetuity, fifty dollars, payable on enrollment or within two years.

MONTHLY MAGAZINES OF THE SOCIETY

THE FIELD AFAR—twelve issues yearly.

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A Holdup on the Knoll.

(See below a photograph of our new wing built to the first floor last fall.)

LAST fall, we covered the reinforced cement flooring with a waterproof preparation so that we could use the great spaces below; and we said to our good Italian masons *a rivederci*, really expecting to see them back this spring to continue the upward mount of gray walls.

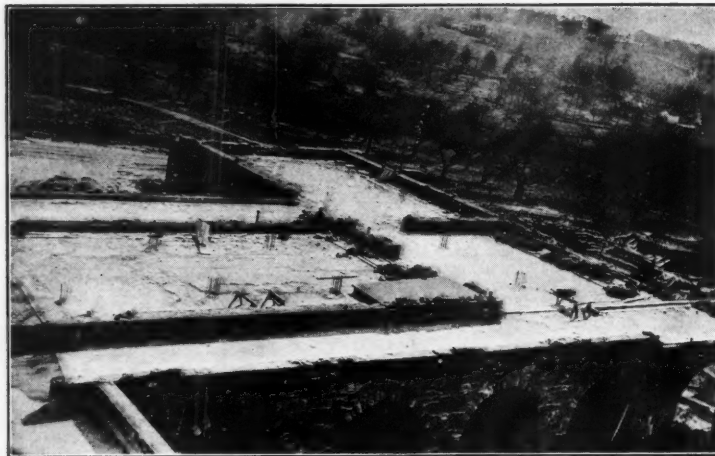
Then when the Knoll was quiet, we had time to inspect facts. At this period, a letter came from our corner in Asia where fifty more priests could be busy among two million people, and the letter actually expressed the hope that only a few more missionaries would be sent out this year. "Why?" you ask. Because every missionary, like every army officer, is an expense; and every new mission, like every new army campaign, is an expense; and, if the officers sent out cannot be fully backed, then it would be better to neglect deliberately opportunities for further victories, and concentrate on the fewer places now

being successfully operated.

This is not the way that our government looked upon its overseas work in the late war; but then, we must remember that the children of this world are wiser in their generation than the children of light.

The facts set us thinking pretty seriously and made us decide to hasten slowly. We find that, under this waterproofed first floor, we can establish safe living quarters, and if necessary defer further outside construction for a whole year. We can spare a few more priests for an indispensable propaganda, and, under God's kindly Providence, can, perhaps, manage to reduce a considerable sum on the wrong side of our bank's ledger.

This year, then, our slogan will be: Go slowly on building, economize till it hurts, reduce the debt, and pray hard for more benefactors.



We covered the reinforced cement flooring with a waterproof preparation so that we could use the great space below.

OUR STUDENTS.

Nearly fifty new students have joined us this year. Many are so placed that they hesitate to appeal to the folks at home for financial aid.

At the Seminary, no tuition is required, but each student has considerable incidental expense—clothing, books, etc. Student-Aid foundations are maintained to re-

lieve such cases, and additions to these are most useful and acceptable.

Three thousand dollars will provide for the education, board, and personal expenses of one student entering our Preparatory College (The Venard) as a beginner, and finishing his course at Maryknoll as a priest.



February 22

February 12

February 2

—this is a month of great birthdays.

¶Do you know that which falls on February 2?

¶It is the heavenly birthday of one who gave his life that men's souls might live.

¶His letters have been gathered together, with the story of his life, in a book that has appealed to young and old, in all walks of life, in this country and abroad. It is called

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Paris Foreign Missions.

The Founding of the Society.

THE Paris Foreign Mission Society has existed for over 260 years; for it was founded between 1658 and 1663, during the reign of Louis XIV, by Bishop Pallu and Bishop Lambert de La Motte.

These two bishops, together with Bishop Cotolendi, left France between 1660 and 1662, to go to their respective missions. They crossed Persia and India, on foot.

To enable the society to recruit members and administer its possessions, a house was founded in 1663, by the priests whom the bishops had appointed as their procurators.

This house, which was both a seminary and a procure was, and is still, in Paris, on Rue du Bac. The duty of its directors was to train young priests for the apostolic life and to send to the bishops the donations of charitable benefactors. From the beginning, it was known as the Foreign Mission Seminary. In 1663, it was approved by Pope Alexander VII, and legally recognized as it still is, by the French government.

The Organization.

The nature and organization of the society deserves special mention. The Foreign Mission Society is not a religious order. It is a society of papal origin, composed of secular bishops, priests, and brothers. The Foreign Mission Seminary at Paris, is its center, and it alone has a legal and permanent right to receive legacies and gifts, and to possess capital. That is why both seminary and society have one and the same superior.

Upon entering the society, missionaries promise to consecrate themselves until death to the service of the missions; in return, they are guaranteed the means of sanctifying themselves, and, furthermore, all necessary material help and support.

No priest or seminarian can be admitted to the seminary who has passed the age of thirty-five; and none can become a member without having spent three years on the missions. All must be French, or, at any rate, French must be their mother tongue.

From 1658 to 1700.

The history of the society may be divided into three periods. The first, which includes its founding and organization, lasts during the entire lifetime of the first Vicars Apostolic, whose actions influenced the whole society, and continued for a few years after their death, from 1658 to 1700.

The chief facts of this period are: the confirming and the extension of the powers of the Vicars Apostolic, who were given charge of the kingdom of Siam—which was well-situated and peaceful enough to enable them to make it a center of operations; the founding of a seminary at Juthia (Siam); the evangelization of Tongking, Cochin China, Cambodia, and Siam where more than 40,000 pagans were baptized; the founding of an order of Annamite Nuns, known as the "Amantes de la Croix;" the ordination of thirty native priests; the consecration of a native bishop; the establishment of new Apostolic Vicariates in Tongking and in China; and finally the drawing up of the Rule of the society. The most important work of the Foreign Mission Society, during this period, was the successful application of the fruitful principle of the organization of missions by native bishops and priests.

From 1700 to 1822.

The second period lasts from the drawing up of the Rule, in 1700, to the establishment of the Propagation of the Faith, in 1822.

During the first part of the eighteenth century, the society remained almost stationary. In the course of the second half of the same century, it added to its former missions, those which the Jesuits had administered in the south of India.

During the troublous times of the revolution and of the empire, it was not possible to recruit new missionaries, and the missions lost their material resources. In France, the Foreign Mission Seminary was sold and despoiled. Afterwards it was bought back by its directors, and all its rights were re-established by Napoleon I. It was closed again in 1809, but reopened under Louis XVIII.

CABLEGRAM FROM PUTITHRU.

Your request for the Catholic Encyclopedia in hand--are shipping three sets--one for your Korean Missioner, one for the Chinese Mission, and one for your Home Knoll Needs.

Sincerely yours,
Putithru.

P. S. But it was only a librarian's dream.

From 1822 to 1921.

The third period begins in 1822. From this time until the present—that is, for a whole century—the Foreign Mission Society has made steady progress. Several causes have contributed to this development, primarily divine grace, which is the true, and in a sense, the only cause; but there have been also those human causes of which God makes use, and which we may discern.

The first is the great work of the Society of the Propagation of the Faith. Founded in 1822, the Propagation of the Faith has established, in every Christian land, the permanent levying of a voluntary tax. This tax provides for the missionary during his brief sojourn on earth "the cloak of the apostle and the black bread of the prophet."

A second cause of development is persecution. If we omit fifteen missionaries, who died in prison or were decapitated at an earlier date, all the martyrs of the society; and they are numerous, belong to this period. Between 1822 and 1922, there were nearly one hundred. This figure does not include the many native priests, catechists, nuns, and numbers of the laity who laid down their lives for Christ.

From 1658 to 1822, that is for a period of 164 years, the Foreign Mission Society had sent only 287 missionaries to the Far East; from 1822 to 1921, it sent 2,932.

Charity had furnished gold; per-

secution, missionaries. Science had done away with distances and made easy communications which commerce rapidly developed.

In 1822, the society had charge of 5 missions in which there were 6 bishops, 27 missionaries, 135 native priests, 9 seminaries with 250 students, and 300,000 Christians. Every year the average number of baptisms of adults was between 3,000 and 3,500; the number of baptisms of pagan infants in danger of death was over 80,000.

In 1923, the society has charge of 36 missions. It numbers 41 bishops and 1,139 French priests. In its missions there are 1,109 native priests, 3,449 catechists, 7,529 religious men and women—European and native—50 seminaries, 60 colleges and boarding

schools, 5,085 primary schools, 25 agricultural schools, 28 industrial schools—the total number of students being 192,354; 429 orphanages, 528 hospitals and dispensaries; a total population of 1,676,216 Catholics out of 243 million pagans.

From 1800 to 1900 the missionaries baptized 1,129,236 adult pagans and from 1900 to 1921, 1,690,793. These figures show the remarkable progress during the first years of the present century.

The Missioners' Departure.

Now that we have traced the broad outlines of the history of the Foreign Mission Society, let us take a glance at the life of the missioners.

The first act of grave importance in the life of the priest who has consecrated himself to the missions, is his departure. That means that he

leaves family, friends, and native land—probably forever.

Who has not read the description of a departure of missioners? Those who are taking leave, stand on the altar steps, close to the tabernacle, while their brethren kiss their feet in a farewell embrace. The congregation sings those beautiful words which seem to have been especially inspired by the Holy Ghost for this ceremony: *Quam speciosi pedes evangelisantium pacem, evangelisantium bona.* "How beautiful are the feet of them that preach the Gospel of Peace—that bring glad tidings to men!"

Either before or after this hymn of Holy Church, the magnificent Departure Hymn is sung. The words are by Father Dallet, a missioner of Mysore, and the music by the great artist Gounod:



THE FAMOUS PARIS SEMINARY FOR FOREIGN MISSIONS.

This large building with ample gardens is in the heart of Paris. It is entered from 128 Rue du Bac, diagonally across from the Bon Marché department store.

"Depart, dear friends, for this life
'tis forever;

The name of God to distant peoples
tell:

And we shall meet on high to part
again, oh, never;

Farewell, brothers, farewell!"

The Journey from France to the Missions.

It was formerly extremely difficult to reach most of the missions, for the sentence of death had been passed upon the preachers of the Gospel and also upon their guides. And many were the precautions taken to embark at Macao on a Chinese or Annamite junk, so as to reach Tongking, Cochin China, or the inland provinces of China. The missionaries disguised themselves as sailors, sick people, or beggars; they hid themselves in the bottom of the hold where they were stowed away amongst the bundles of rice.

The apostle now reaches his mission after a journey which is more or less long and wearisome, but without danger. To go from Marseilles to Pondicherry takes about fifteen days; to Saigon, twenty-four to twenty-six; to Japan, thirty-two to thirty-four; to Szechuen, two months and a half; to Kweichow, three months; to Tibet, four or five months.

When Blessed Théophane Vénard reached his mission in Tongking, his joy expressed itself in this song which we still have:

Noble Tongking! land blessed by God;
Glorious home of the heroes of faith,
In my turn, I come to serve you,
Happy to live and to die for you.

Another missionary of more recent date, Father Henri Mace, exclaimed when he set foot on the soil of Cochin China, in November, 1875:

"Today, in this land where I have come to spend myself and to die, as others have died at the stake or on the cross, I offer myself to You, O my God, as a victim for the salvation of these poor souls and for Your greater glory. May the Immaculate Conception bear this offering in her dear hands. I do not refuse to work for many days, but I am ready to die now. I consecrate to You in advance my labors, my sorrows, my sufferings, my humiliations, my devotion, my life, and my last sigh."

THE BOY WHO DOES NOT LIKE TO STUDY.

It is very easy to see how the studious boy can serve the missions. To him is open the way to the missionary priesthood, obtainable only after many years of long and thorough study; and any young American Catholic youth who is endowed with good health and a liking for study can attain it, if God puts it into his heart to desire to serve Him in this way. And an ever-increasing number of boys in our parishes are feeling the Abraham-call and are preparing to leave home and kindred to serve as priests in the lands of which God has given them a vision. All honor and praise for these youthful apostles, these heralds of salvation, who have answered the cry, "Come over and help us," and who will bear the Light of the World to those who lie in heathen darkness.

But many another feels the call too. Many a *Boy Who Does Not Like to Study* is just as earnest, just as zealous. Is there not a place for him? Shall he make the attempt to enter college and struggle with Latin and Greek and philosophy—only to find that he cannot keep up with the course and that he is slipping behind? To do this is to court disaster; and many a case of loss of interest in the mission cause can be traced to just this. There must be some way to enable this *Boy Who Does Not Like to Study* to serve in the chosen work—and there is.

The Parable of the Pound is an apt illustration. Each servant started out with a pound of his master's money. One invested it one way; another, another, and both gained large increase; but the third, making an attempt to find an investment for his pound and fearing to lose it all, wrapped it up in a napkin, to have it to give back to the master at his coming. So with the life that God gave us. If we cannot use it in the way that *seems* most ob-

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viously the way we should, we are apt to do nothing with it, and at the Day of Reckoning offer it to God, whole, entire, blameless (like the pound in the napkin), but—useless and a failure. So the *Boy Who Does Not Like to Study* tries to invest his "pound"—his brains, his native ability, his strength—in something that he cannot do. It brings him no interest, no increase; must he then "wrap it in a napkin" and do nothing? Remember how our Lord upbraided such a one in the parable, calling him a "wicked and slothful servant," and one meriting condemnation. What then shall the *Boy Who Does Not Like to Study* do?

How to serve the cause—without study.

Such a boy, with his heart aflame with love of the Sacred Heart, with maybe a half-expressed hope in his heart that he might go to the missions, may yet serve the cause. Such a boy, may have certain abilities.

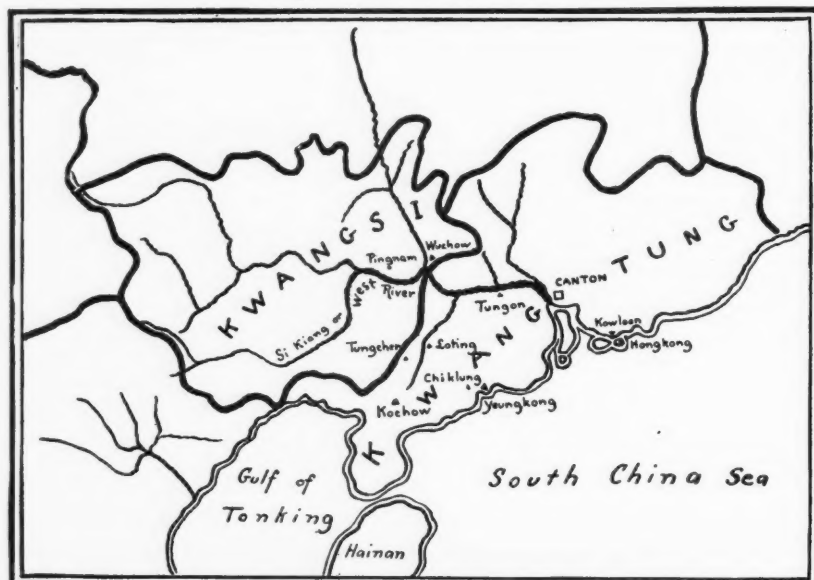
He may be fond of plants; he may like animals. Maybe he is forever "making things"; the carpenter shop and the tool chest may hold for him a fairyland enchantment. If he enjoys such work, he can take a solemn pride in the remembrance that the Son of God Himself once used the hammer, saw, and plane. Perhaps the *Boy Who Does Not Like to Study* books may be intensely interested in mechanical devices and does like to study a "pattern" for machinery, electrical appliances, steam-pipes, or plumbing. (Next, month, we shall have something else to say to this kind of a boy.)

Spiritual Returns.

MARYKNOLLERS'

GLEANNINGS

ON THE FIELDS OF CHINA

AUGUST
1921

The Maryknoll Mission in China lies partly in the Province of Kwangtung and partly in Kwangsi. Included in its territory are all the cities marked on this map except Canton and Hongkong—Kowloon. At Hongkong and Kowloon, Maryknoll has houses.

AUGUST
1922

THE Maryknoll mission field lies in South China and embraces a portion of Western Kwangtung and Eastern Kwangsi, adjoining provinces. On the east, it extends to the vicariate of Canton belonging to Les Missions Étrangères; on the north, it is bounded by the West River, an important commercial waterway, and it has the South China Sea along its southern border.

It covers an area of 30,000 square miles, almost equally divided between Kwangtung and Kwangsi provinces. Kwangtung is the older part of the field, this territory having been assigned in 1918 when Maryknoll first began its work, while Kwangsi was taken at the request of Bishop Ducoeur, late in 1920.

In Kwangtung six districts have been staffed, and with these as centers, about seventy stations have been cared for during the course of the year. In Kwangsi, two districts—Wuchow, an important river port, and Pingnam, further north on the West River—are staffed, but little active missionary work has been attempted from these centers because Kwangsi has been in a state of banditry, and district visitations were necessarily reduced to a minimum.

POPULATION

Pagan 6 million
Catholic 2 thousand

PERSONNEL

American missionaries	31
(Priests)	17
(Brothers)	2
(Sisters)	12
Chinese priests	0
Seminarians	6
Cathechists (men)	50
Cathechists (women)	30

ADMINISTRATION

Christians	2,380
Catechumens	2,118
Baptisms—Adults	119
Children	822

Total	941
Confirmations	0
Confession—Annual	1,741
Of devotion	5,505

Total	7,246
Communions—Annual	1,643
Of devotion	11,986

Total	13,629
Extreme Unction	12
Marriages	11

ESTABLISHMENTS

Districts staffed	8
Stations	70
Churches	7
Chapels	30
Infant asylums and orphanages	4

Schools—Boys (729 pupils)	18
Girls (62 pupils)	6
Industrial (50 boys)	1
Hospitals	0
Dispensaries	3
Leper Asylums	0

EVENTS OF THE YEAR

1—LOSS IN PERSONNEL:

Rev. Joseph S. Donovan, owing to ill health, was obliged to return to U. S. A. for convalescence.

Rev. Anthony P. Hodgins, pastor of Chiklung, was taken ill with pneumonia at his mission and though given every care at the French Hospital, at Hongkong, he succumbed late in May. He is buried with Father Price in Happy Valley Cemetery, Hongkong.

2—OPENING OF NEW MISSIONS:

Chiklung in Kwangtung was staffed. Fr. Anthony Hodgins, who had been at Yeungkong, opened the mission and built a church and house, but because of his death, Chiklung is once more attended from Yeungkong.

3—PURCHASE OF PROPERTY IN HONGKONG:

The need of a more convenient, larger Procure had been felt for some-

time, but this need became more pressing with the increase of the personnel. A start has been made by the purchase of property in Hongkong, which will serve as a Procure and which will house the missionaries during the annual Retreat. It is not yet occupied (nor paid for).

4—THE CATECHIST SCHOOL:

At Kochow, under Fr. Meyer, the school for catechists was started and it gives promise. Trained teachers and catechists will give invaluable help. The term this year was short, but it was a beginning, and this part of the work will be pushed more ambitiously during the coming year.

5—ARRIVAL OF NEW MISSIONERS:

Three priests who arrived in October, 1922, have gone to the interior where they will spend this year in the study of the language.

6—THE MARYKNOLL AUXILIARY BROTHERS:

They have made a start in the mission field. Bro. Albert spent the greater part of the year at Yeungkong where he aided greatly in the work of building. Another Auxiliary Brother came with this year's group.

7—THE MARYKNOLL SISTERS:

The American Foreign Mission Sisters in China now number twelve, six of whom came this year. The center is Hongkong where the first six spent the year studying. With the arrival of the second group, half of the entire number went to Yeungkong to begin actual mission work.

The year's work is a source of encouragement to us who have been instruments in its results, and it may be interesting to our benefactors who have made possible this progress of Catholicity in South China. The work this year has been intensive rather than expansive. We are not able to open new missions, nor to build needed schools without an assurance that we can meet our obligations. We are content to let our future plans remain inactive until God inspires generous Christians to help us in the salvation of pagan souls.

During the year, therefore, we have centered our efforts not on the open-



BEATIFIED CHINESE PRIESTS.

Joseph Yuen
Thaddée Licou

Augustin Tchao
Paul Licou

In the year 1900, we Americans were not very keen on the Chinese as our religious confreres, but it is of interest to record that on May 7 of that year, Leo XIII beatified several Chinese martyrs among whom were the four referred to in this reproduction of a drawing, which was approved by the late Pope Benedict XV.

ing of new missions, but rather on the strengthening of stations already staffed. And the result, as given in the accompanying figures, shows more students in our schools, more patients at our dispensaries, and more baptisms, confessions, and communions in our chapels and orphanages.

God is evidently blessing our labors and we realize that it is only "God Who giveth the increase." Secondly, however, we wish to record the generous cooperation from the homeland and to express to our benefactors the gratitude of the workers in Maryknoll's field afar.

AMERICAN CATHOLIC MISSIONS, SOUTH CHINA.

Under the direction of The Catholic Foreign Mission Society of America.

PRESIDENT—Very Rev. James Anthony Walsh, Maryknoll Seminary, Maryknoll, N. Y., U. S. A. Mission houses at Seattle, Los Angeles, and San Francisco. Monthly publications: *THE FIELD AFAR* and *The Maryknoll Junior*.

MISSION SUPERIOR—Rev. James Edward Walsh, Catholic Mission, Wuchow, Kwangsi.

HONGKONG PROCURATOR—Rev. William F. O'Shea, Tel. K551; P. O. Box 595, Hongkong; Res. 4 Liberty Avenue, Homuntin District, Kowloon, Hongkong, near Yaumati R. R. Station and Yaumati ferry.

CABLE ADDRESS—"Maryknoll," Hongkong.

ST. LOUIS INDUSTRIAL SCHOOL, HONGKONG—Rev. Joseph A. Meehan, Director, 170 3rd St., West Point, Hongkong.

THE MARYKNOLL MISSIONS.

Kwangtung Province:

Chiklung—Attended from Yeung-kong.

Kochow—Rev. Bernard F. Meyer, Rev. Adolph Paschang, and Rev. Joseph E. Fitzgerald.

Loting—Rev. Daniel L. McShane, Rev. Joseph Toomey, and Bro. Albert Staubli.

Tungchen—(Sun Yi)—Rev. Frederick C. Dietz, Rev. Joseph A. Sweeney, and Bro. John Dorsey.

Tungon—Rev. Alphonse S. Vogel.

Yeungkong—Rev. Francis X. Ford, Rev. Philip A. Taggart, Rev.

DETAILS BY DISTRICTS

Districts	Christians	Catechumens	Confessions	Communions	Adts.	Baptisms Infs.	Tot
YEUNGKONG:	507	500	2,230	7,433	38	446	484
Fr. Ford							
Fr. Taggart							
Fr. Cairns							
Fr. Paulhus							
KOCHOW:	785	663	2,209	2,598	12	21	33
Fr. Meyer							
Fr. Paschang							
Fr. Fitzgerald							
TUNGCHEN:	608	665	2,257	2,552	49	29	78
Fr. Dietz							
Fr. Sweeney							
Bro. John Dorsey							
LOTING:	43	120	330	476	4	303	347
Fr. McShane							
Fr. Toomey							
Bro. Albert Staubli							
TUNGON:	200						
Fr. Vogel							
*WUCHOW:	12	100	50	50	1	0	1
Fr. O'Shea							
*PINGNAM:	150	30	20	220	5	20	25
Fr. Wiseman							
Fr. Murray							
CHIKLUNG:	75	20	150	300	10	3	13
Fr. Hodgins (deceased)							
Totals	2,380	2,098	7,246	13,629	119	822	981

* Kwangsi province.

The other six missions are in Kwangtung province.

Robert J. Cairns, and Rev. Anthony J. Paulhus.

Kwangsi Province:

Pingnam—Rev. George F. Wiseman and Rev. John H. Murray.

Wuchow—Rev. James Edward Walsh.

THE MARYKNOLL SISTERS

Legal title, The Foreign Mission Sisters of St. Dominic. Motherhouse, Maryknoll, N. Y., U. S. A. Convents at Scranton, Penn.; Seattle, Wash.; and Los Angeles, Cal.

Mother Superioress, Mother Mary Joseph, Maryknoll Convent, Maryknoll, N. Y.

Maryknoll Convent, 19 Chatham Road, Kowloon, Hongkong.

Sister Mary Paul (Superioress).

Sisters Dolores, Thomas, Imelda, Cecilia, and Monica.

Maryknoll Convent, Yeungkong, Kwangtung, So. China.

Sisters Mary Magdalen (Superioress), Francis, Rose, Lawrence, Barbara, and Gertrude.

CABLE ADDRESS—MKSISTERS HONGKONG.

FROM ACTIVE FRIENDS.

I am sending a money order for \$5, the contents of my mother's Mite Box and it is to be used for a stone in the seminary wall.—N. Y. C.

"Johnny Mite Box" has given his life and all he contained as an offering to Maryknoll. I am enclosing the check for \$5 herewith. Will you send another to take his place?—Mass.

Enclosed find a money order for \$4, the contents of our Mite Box.

I love the missions very much and offer every prayer, work, and suffering for them.—Ill.

I placed a Mite Box in our dining room and any person getting a spot on the table cloth had to pay five cents. Also any person taking a street car for short distance had to pay *Johnny*—the Mite Box—eight cents. As a result *Johnny* is sending you \$18 which he has collected.—Washington, D. C.

The accompanying check represents one Mite Box. Will you please apply \$2 for a few feet of land for the Seminary and College, and accept the remaining \$7—stringless.—Ill.

Fix a proportion of your self-denial savings this Lent, and apply it to Maryknoll needs.

GOOD READING FOR LENT

Maryknoll Books are always a special value for the money. But, for the purpose of spreading the foreign mission spirit by reaching a wider circle of readers, we now offer, for a limited time only, the books listed below at special price reductions, as follows:

OBSERVATIONS IN THE ORIENT	and any ONE \$1.00 BOOK.....for \$3.00
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OBSERVATIONS IN THE ORIENT	and any THREE \$1.00 BOOKS.....for 4.25
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We advise placing orders promptly.

A Modern Martyr

Blessed Theophane Vénard of the Paris Foreign Mission Society, beheaded in Tongking in 1861.

The story is one of great beauty and pathos. It gains in interest from the fact that it is largely made up of Theophane's own letters. Priest and layman, old and young, will find in it much to uplift the mind and delight the heart.
—Cath. Univ. Bulletin

241 pages, 15 illustrations.
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Observations in the Orient

An account of Catholic Missions in the Far East, chiefly in China and Japan. By the V. Rev. James A. Walsh.

The book is an encyclopedia of Catholic missionary information, accurate and interesting, written by a sympathetic and zealous witness. A study of its pages will make every Catholic in America a friend and helper of the work of foreign missions.—Homiletic Monthly

Red cloth, stamped with an attractive design in gold.

320 pages of text and 80 pages of illustrations.

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For the Faith

Just de Bretenieres, of the Paris Foreign Mission Seminary, martyred in Korea in 1860.

This book is charming, so charming that, once opened, it is a sacrifice to the reader to put it down until every page has been read. Just, the martyr-hero of the story, was an attractive boy before he became the earnest, self-sacrificing priest and zealous missionary.

—Sentinel of the Blessed Sacrament

180 pages, 16 illustrations.
Tan cloth, cover design in sepia and gold.

Regular price: \$1.00, postpaid

An American Missionary

The adventures and labors of Rev. William Judge, S. J., in Alaska.

A book of this kind will prove a most effective pleader for the cause of foreign missions. It tells of a Jesuit of to-day, full of the spirit of St. Francis Xavier, gladly giving up his life as a sacrifice for souls in far-away Alaska.

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The Martyr of Futuna

Bl. Peter Chanel, S. M., martyred in Oceania in 1839.

There are exquisite human touches, and nowhere is there any straining of the note. One cannot peruse these interesting pages without being moved to add this simple martyr to one's own litany of the saints, so convincing, so appealing, is his sanctity.

—The Ave Maria

210 pages, 16 illustrations.
Green cloth, stamped in gold.
Regular price: \$1.00, postpaid

Bl. Jean Gabriel Perboyre

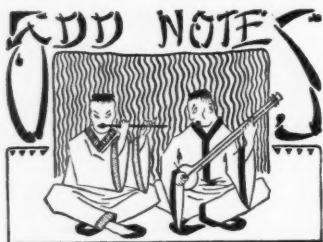
Of the Congregation of the Mission, martyred in China in 1840.

Day and night he was ready to go wherever his ministry called him, and counted as nothing fatigues, labors, or journeys when there was a question of the salvation of souls. . . . Jean Gabriel's reputation for sanctity was already great but after his glorious martyrdom it increased still more.

—Process of Beatification

450 pages, illustrated.
Neatly bound in cloth.
Regular price: \$1.00, postpaid

Address: THE FIELD AFAR OFFICE, MARYKNOLL, NEW YORK



More Americans to China—this time, a group of Vincentians from the St. Louis Province, who are headed for eastern Kiangsi, where they will establish a center at Yi-kiang.

Some one calls our attention to the fact that a certain Sir John James, an Englishman, was converted to the Catholic Church by reading the life of St. Francis Xavier.

Several mission societies in France are getting together with the idea of locating at Vichy—of mineral water fame—a sanatorium for returned, health-broken subjects.

A prayer, please, for Nicholas Gonner, an untiring and devoted Catholic layman, who met death recently in an automobile accident. Mr. Gonner's paper was *The Daily American Tribune*, the only Catholic daily in this country printed in the English language.

My Conversion gives in pamphlet form the experience of Mr. F. X. Farmer, formerly a Protestant missionary in South China, and now a Jesuit scholastic in England, hoping to be sent back to China as a Catholic priest. The Paulist Press has published this interesting story. Copies may be secured also from Maryknoll.

The *Monthly News Letter* of the Catholic Students' Mission Crusade appears in a mimeograph dress, but is both legible and readable. The issue before us

Mite Boxes last year enabled us to apply several thousand dollars to our many needs.

(December) contains articles by seminarians from Denver, Col., Beatty, Pa., and Brighton, Mass., with others by lay students from Pittsburgh, Pa., Belmont, N. C., St. Mary-of-the-Woods, Ind., and Milton, Mass. This looks like the spreading note.

The "Holy Childhood" is a European mission-aid society for children's work in foreign lands. Last year, it gathered from all over the earth \$1,272,000, which it distributed to missions in many countries. Of this amount, American children contributed \$167,600. Maryknoll does not, as yet, benefit by this association, but it applauds the splendid work the Holy Childhood is doing and some day our missions shall be seeking their share in its gatherings. We urge readers who have the opportunity, to join this association.

The first Apostolic Delegate to China landed quietly in that much-disturbed country, early last November.

His Excellency, the Most Rev. Celso Constantini, is a man about forty-six years old, an author, and an editor. He is spoken of, too, as a prelate of great charity, whose work was particularly remarked during the World War.

Archbishop Constantini's mission in China is exclusively religious and educational, the Holy Father being especially anxious to coordinate the work of the different Catholic mission bodies there.

His Excellency brought to Maryknollers in China a personal message from His Holiness, Pope Pius XI, and later kindly wrote to the home nest:

I am glad to say that I fully appreciate the noble work of your fathers in their mission field and I shall be delighted to be able to be of some help to them in their labors.

No home should be without it—the Nickel-Catching Mite Box or Tank.

THE MISSIONER'S MAIL BAG.

By Fr. F. X. Ford.

One of the horrible effects of a course in philosophy is a tendency to tabulate everything into genera and species. Our "morning mail"—that comes in fits and starts, whenever a boat lands here—offers a variety of letters which stamp the writers clearly.

There is the letter from the young man who has been itching quite a while to learn the ins and outs of mission life. He is shy at asking information close at hand—for fear of either being put down as a crank by the unsympathetic, or roped in by the over-zealous. He is frank, though, in asking whether we are writing the whole truth about the missions. He sometimes doubts whether Maryknoll would accept a man "who isn't a saint at all," and a frequent question is, "Do you think I could learn the language over there?"

Then there is the short note from the young woman content with a promise of Chinese prayers for perseverance in her desire to find herself some day among the yellow tots. Letters from aspirants to the foreign field have a reflex action on our work and make us reverence more keenly the gem of a vocation that is ours.

We have, too, the letter of the mother who has secretly offered her



HAW! MALEKNOLL.

Lenten mites are especially good as prayers, if they represent self-denial.

boy to God, and wants to share the secret in exchange for prayers. She is a practical writer, too busy for fine phrases, and apt to waste no time in exclamations on our "heroic life," for experience has taught her that a truly Catholic life anywhere is heroic. Knowing boy nature, as only a mother can, she slips her mite into the envelope, just as though she were not already making sacrifices enough.

The head of the family is still more concise. He veils his charity in business terms and begs us in a dozen words to use the enclosed for our work. Sometimes, though, he adds a simple postscript to his wife's letter, and reveals, thereby, an enviable family union of prayer and almsgiving.

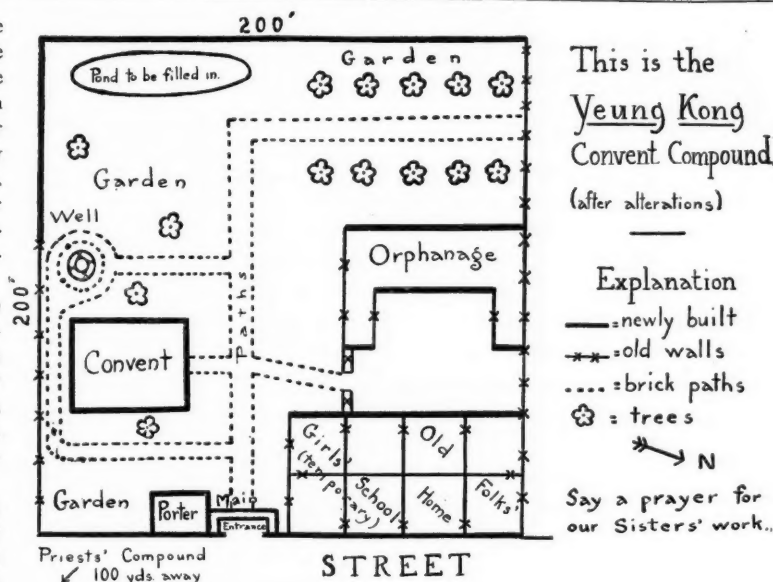
Occasionally, we read the trembling handwriting of old age that is a bit vain of its long years, but with a calm watch for Sister Death. Old age more frequently, too, worries over our health over here—forgetful of the difference in years.

And then the simple letter of the child who labors for an hour to express itself and tells unblushingly that every cent was earned by sacrifice. It is curious, too, how easily the young imagination bridges the ocean between us, and the anxious questions whether they play ball in China or if candy can be bought, reveal a daydream in which the child is already over here.

But most pleasing of all are the letters from fellow-priests, perhaps because we are more sensitive to their views. Their encouragement and thoughtful help are a divine seal on our aims and confirm us in our fancy that the American priesthood is sending us forth as spokesmen to the pagan world.

The Apostolate of the Written Word evidently, then, is a source of strength to us. Folks writing from a distance are more open in expressing themselves, and our mail bag is a revelation of God's hold on hearts at home. Maryknoll the world over, of course, experiences this and we would make poor Devil's Advocates on Judgment Day.

One \$ The Field Afar \$ One



A NOTABLE incident in the history of Maryknoll missions is the building of its first convent and the installation of its first group of sisters actually engaged in mission work. Fr. Ford, in the course of a recent letter sent to his superiors, writes:

The view takes in the mountains and the green trees of the neighborhood. From the top floor the sisters will see the harbor and ships, and, with a spy-glass, they can tell when to expect the mailboat.

We shall do very little repairing on the temporary buildings, although they are fairly good enough to be permanent, at least, for ten years. However, if the girls' school is at all successful, it will require larger quarters. These can be found in some property on Main Street, which is for sale; but that need not trouble us this year.

The convent will be attractive. The basement called for a useless three feet hollow space under the first floor. We have raised this to seven feet, and

thus made three rooms, which can be used as dispensary, laundry, and even a kitchen. It will be cement floored and dry enough for work, though hardly dry enough for bedrooms. I am leaving an old brick room standing outside the house until the sisters come, and decide whether they want an indoor or separate kitchen. As they will burn oil, the indoor kitchen will not be too hot in summer, and I imagine they will like to be jumping in and out to watch the pot boiling.

To date, we have the following furniture ready-made at Yeungkong: altar, prie-dieu, six chiffoniers, and a sacristy case. The chairs and tables can be bought cheaper at Canton; the beds, etc., I shall buy at Hongkong.

Liberty Bonds Wanted

By the Catholic Foreign Mission Society of America in exchange for Maryknoll interest-bearing Annuities.

Interest rates and other information will be sent on request.

**Address: The Catholic Foreign
Mission Society**

MARYKNOLL :: :: NEW YORK



FR. SWEENEY, after a useful and profitable year as curate at Loting, has been transferred to Tungchen. In August, before this transfer, Fr. Sweeney announced the arrival of Fr. Meehan, who was on his way to Hongkong for a surgical operation. The river routes were disturbed at the time by bandits, but Frs. Sweeney and Meehan managed to get down safely to the West River where Fr. Meehan caught the "big steamer" for Hongkong—Fr. Sweeney running the gauntlet safely again.

Fr. McShane reports several promising boys who seem to have in them material for good priests. One boy walks three miles daily to Mass. Fr. McShane visions a Catholic High School—to which he can give any name—which would, if erected, be self-supporting, but which would cost about three thousand dollars in American money.

He has also made arrangements with the prison warden at Loting, to be notified of all executions. This good missionary sees hope of converting some.

About September 1, the Loting pastor managed to get to Hongkong for his Retreat, and while there, bought a year's supply of canned milk for the orphanage. This milk is added sparingly to rice and makes a good gruel. Fr. McShane says that, "if anybody should ask us," milk for the entire infant asylum, for one year, costs one hundred dollars; food, clothes, medicine, and housing, fifteen dollars a year for each babe; the support of older orphans, twenty dollars each a year, but they will be self-supporting after a few years.

Don't forget the future native priests needed to complete our Maryknollers' work. The boys are ready, but this generation at least must depend upon us for their education.

A hundred dollars pays yearly tuition, board, and lodging for a Chinese aspirant to the priesthood.

What is a Catechist?

A Catechist is a man or woman well instructed in Catholic doctrine, with ability to explain and preach it to others, who is sent out by the missionaries to distant villages. He goes to outposts where he directs the prayers of the Christians, teaches the children during school hours, and approaches pagans to present the claims of the Church to them.

In a parish of forty or fifty villages, the missionary can visit each station only a few times during the year. In his absence, the

catechist takes his place in exhorting the Christians and in preparing the new converts.

He is the best possible substitute for a priest, and in some respects has more influence, especially among pagans. Without him the priest would have a hopeless task in keeping in touch with the Christians scattered over such a vast territory. As catechists are multiplied, so is rendered possible the greater number of conversions.

The salary and traveling expenses of a catechist amount to about \$15 a month.



THE FIRST MARYKNOLL CONVENT.

It stands above the low brick houses that surround it. Care has been taken to provide for our sisters air, shelter from the semi-tropical sun, good water, and enough garden space for home vegetables and needed exercise.

Who are living there? See pages 48 and 49.

A Convert Missionary.

HAVING heard last year, at Kochow, from the Protestant missionary there, Rev. Mr. Hosler, that one of the missionaries, a Rev. Mr. Farmer, formerly located at Wuchow, had become a Catholic and was studying with the Jesuits back in Georgia, I was naturally very much interested. Later on, arriving at Wuchow, it seemed to me that this former missionary would be able and willing to advise me with regard to our prospective work in Kwangsi, and I wrote asking his assistance. The following letter is so inspiring, that I think it will be helpful to all of us.

Ore Place, Hastings, England,
The Rev. Fr. Wm. F. O'Shea,
Catholic Mission, Wuchow, S. China.
Dear Father O'Shea:

The surprise of receiving a letter from a Catholic missioner at Wuchow is only equaled by the great pleasure it affords me. During the Christmas holidays, one of our American fathers studying here loaned me Fr. Walsh's book to read—I mean the volume giving an account of his first trip to the East in quest of a place of work for the Maryknollers. I enjoyed it so much, that I wrote down his address intending to write him some of these days; but so far, I have gone no further than the intention. Now, today, your good letter has arrived and I feel I cannot do better in carrying out my intention than to write to you. You may be sure that anything that touches China touches my heart, for I passed fourteen years there as a Protestant missionary, and most of that time in the Kwangsi Province. And the only reason why I am not now back in that needy empire is that I am detained here in order to finish my Theology. My desire to return to China explains why I am a member of a European Province of the Society of Jesus. The American Jesuits have no work in China, and so, after my reception into the Church, I entered the Province of Paris purposely to return to China.

I am afraid I shall not be able to give you just the information you desire about Wuchow; first, because I was never stationed at Wuchow, but worked in the Mandarin-speaking section of the Kwangsi Province; secondly, I have been out of China since 1914, and away from Kwangsi since 1912. But still I can give you some general ideas on the province.

Wuchow is, of course, the key to Kwangsi; and it is a most important city. When I was there, I was a member of the Christian and Missionary Alliance which has its receiving home for new missionaries on the hill at Wuchow, back of the British Consulate. A staff of their missionaries also works in Wuchow where they have, or had, two or three chapels, a Bible and Training School for men and another for women. They also had stations up the West River. Loting, too, was one of them.

The American Baptists also have chapels and schools, nearer the steamer landings on the West River. Farther up the river, the English Wesleys have a hospital, school, and chapel. Of course, I am speaking of things as they were ten years ago. All these various Protestant missions regard Wuchow as a central station.

Kwangsi is the least populous province of China. It has 5,000,000 inhabitants, or about 66 to the square mile. It has been called the "Neglected Province" from the standpoint of Christianity. In Kwangsi, there are multitudes who have never heard the Gospel. I have preached to thousands who had never heard the name of Jesus; and in all my itinerations, I never met a Catholic priest, though I knew Catholics had been in Kwangsi some time.

By their ways and methods, the Protestants have done much to evangelize the province and have many flourishing centers. The people are less enlightened than the Cantonese, but they are responsive; and I know from personal experience that they have become excellent Protestant Christians.

My own work has always been purely evangelical, but, at the same time, I am not blind to the fact that schools, orphanages, hospitals, etc., are important means of propagating Christianity. We must certainly have schools, at least for the children of Christians, and one will obtain the conversion of heathens at the same time. I should think any of these agencies useful and almost necessary for your work at Wuchow; thus you will counteract similar Protestant institutions. All this requires men and money, but with time, patience, and prayer, the most difficult things are realized. Our Jesuit missions in Kiangsu, Nganhwei, and Chihli Provinces have certainly had some splendid fruit produced by such agencies as schools, orphanages, and dispensaries.

If China ever needed the Gospel, it is now at this transitional period. You also ask about language study. Father, it is certainly very important. All other things being equal, the missionary who reads and speaks Chinese

intelligibly, beyond all doubt, has a better hold on the people. It is obvious, and experience proves the same. In my experience as a Protestant I noticed that the men who spoke Chinese well had an immense advantage over those who did not.

The system of language schools for new missionaries has developed since I left China, although it was in operation before. Personally, I rather favor it and believe it most useful, especially for the founders of a new mission. There is also an immense advantage in studying in a class, and having to follow a certain curriculum. The language school idea to my mind smacks a little of our American way of doing things, and I feel that the result will be good.

Now, on the other hand, the old way—a Chinese teacher and individual instruction—is by no means to be despised, for it has good points. Everyone cannot go to these language schools. But a capital point to be noted is, that when there is "individual instruction with professor," as you put it, let there be a definite curriculum.

Most missionaries allow their new arrivals to study Chinese two years, and it is not too much, if one wants to get a good knowledge of Chinese literature, written and spoken. So much depends upon these first two years; for if a missionary does not make a serious effort to acquire the language during that time, generally, he never gets it. Failures along this line could be avoided by certain regulations, requirements, and direction.

The foundation of a new mission, or opening of a new post, is not an easy job. Believe me, you will have ten thousand things to distress, vex, and discourage you, but let none of them move you. Your mission represents a forward movement for foreign missions on the part of American Catholics, and, with great trust in God, self-renunciation, and proper management of affairs, it ought to lead to great things for God. There is no reason why you should not have all the missionaries and money necessary for a great and fruitful mission in China. The Catholics of America are not yet fully awake to their responsibility and ability to "Go Give, and Send," and it is up to your mission to try and bring about the necessary transformation.

Fraternally yours in Christ,
F. X. Farmer.

For those who would remember Maryknoll in their wills, we print our legal title:—

Catholic Foreign Mission Society of America, Incorporated.

THE FIELD AFAR

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Subscription for life.....\$50.00
(Membership in the Society is included
with all subscriptions.)

TO THOSE WHO LOVE GOD ALL THINGS WORK TOGETHER FOR GOOD

FORTY days out of the year!
Lent will pass quickly and
Easter will be the brighter for
the little sacrifices made during
this brief period in the ecclesiastical
year. What shall we do?
Be more prayerful. Forget yourself.
Think more of others.
What will you do?

THE Catholic Church alone can
say to her priests, "Go, teach
all nations." She, too, alone can
say to all peoples, "Come to me."
And why? Because she has
Christ's truth to teach, not her
own; and because she speaks for
Christ, not for herself. We respect
the zeal of many of our
separated brethren; but by what
authority do they teach, and what
is their message?

ONE often hears it said by
those who follow political and
other events in China that the
country is so badly muddled as
to require outside interference.
We ourselves have heard good
friends of China compare the
country to a sick man who needs
a consulting physician from outside.
But those who know China
best, warn, at the same time,

The Field Afar is the Dollar-a-
Year Mission Magazine. Make
your friends its friends. Send us
one subscription.

against any forced interference,
and say that the Chinese themselves
must first discover the need
of counsel and help from other
nations. The Chinese do not like
"to lose face."

A PROMINENT layman talking
to us the other day about
the advantages of foreign mission
work emphasized the idea that
American missionaries "would extend
the sphere of American influence
in the Far East." We smiled, and
asked him *naïvely* what he meant
and we told him that although we
could prove ourselves upon necessary
occasions to be good patrols, we were
not giving up our lives to extend
American or any other national
influence; that we were working
on world-wide lines to help other
people to save their souls and to
save our own while engaged in
this task. We then hinted to our
friend—we knew him well—that
we should like to see his name
under a substantial figure on the
flyleaf of a check book, but the
patriot disappeared.

"ALL men are liars," said the
Psalmist in his haste, and
"all men are beggars," say we
who would follow the highest
aspirations of David.

The missionary is a beggar, of
course; otherwise he might as
well sit down and dream. But so
is every priest and every bishop,
up to the Holy Father himself.
Nor is the term properly limited
to church officials. It covers
every class of men and every
position in life. We are inter-
dependent beings, and must ask
from others what we ourselves
do not possess. If you are inclined
to question this statement, make
a resolution to accept nothing
from others unless it is thrust
upon you. A better resolution,
however, would be to ask as little
as possible for oneself and as
much as possible for others.
Try it, and note the Providence
of God.

OCCASIONALLY, we hear a
lament that there are not
enough vocations in this country.
We ourselves believe that there
are many; but just as the "plenty
of good fish in the sea" must be
drawn out to be serviceable, so
it is with vocations. Many a
priest would have remained in
secular employment if some
apostle of Christ had not suggested
the possibility of a higher service,
later realized. The same is true
of our brotherhoods and sisterhoods.
There should be more fishing.

The other day, we saw a
souvenir book published on the
occasion of a church dedication
in Newport, R. I. It was physically
attractive, but no pages were
more eloquent than two that gave
the photographs of priests and
seminarians trained in the parish.

We have heard of a plan which
another zealous pastor has, or is
about to put into effect: to keep
in the vestibule of the church a
roll of honor containing the names
of all who, from the parish entered
the service of the Church as
priests, brothers, or nuns. Encouragement,
surely!

HAVE you noticed that there
is not a Maryknoll publication
of which any one can say,
"It is too dear"? Of course,
some of our superlative friends
might qualify *The Maryknoll Junior*
or even *THE FIELD AFAR* as
"too dear for anything," or
"the dearest thing," but seriously,
—just look over *THE FIELD AFAR*
and recall that twelve issues
are sent to your address for a
dollar bill (and advertisers are
not standing the cost of printing,
postage, folding, cartage, etc.,
etc.).

Or consider the *Junior*—
which is pronounced by competent
judges the "last word" in

Renew! Renew! A dollar bill
will insure your delight for another
year. Send it along today. We
are waiting.



a youths' mission magazine. Or again, take anyone of our books. We shall not mention them here, but we wish to let those who have seen them know that they are characterized by booksellers as "too low in price" for their evident value. *Why don't you try to make profit out of your publications?* we are repeatedly asked. Our answer is, "We do," but the profit is indirect. We want friends, friends, friends, in ever-widening circles and when we get them, we wish to keep them informed and interested. Is our policy right or wrong? We leave this to our readers to decide.

A QUESTION often put to Maryknoll priests as they move among men is, "Where does your Society get its support?" This question usually follows two observations:

(1) that Maryknoll, although a national Catholic institution, has never been nationally subsidized;

(2) that up to now, the priests of Maryknoll have not taken up collections in the several dioceses of the country.

The answer usually given is: that by spreading literature—*THE FIELD AFAR*, *The Maryknoll Junior*, and books—we have been informing the Catholic mind and reaching the Catholic heart.

As to the class of Catholics whom we consider our best friends, we unhesitatingly and invariably say—PRIESTS; and, with high regard for the religious orders, we give special credit to diocesan priests in many sections of the United States.

"Are you being adequately supported?" we are asked. To this, we can say that from the beginning of our work, eleven years ago, we have had every reason to be thankful and satisfied. As we see the future, however, we

realize more and more the need of reliance, at least partial, upon organized mission-aid societies to which we can look for help in our building program and to which our Soldiers of Christ in the foreign field can turn for the sinews of war. We are not in a position to hasten the strong development of such organizations, but we hope and pray that it may come soon. Now is the acceptable time.

SINCE the American Board may not be directly concerned with the foreign missions, even those set on foot by the American hierarchy, Maryknoll missions must depend for material supplies on the Society for the Propagation of the Faith, and, as heretofore, on occasional gifts received from readers of *THE FIELD AFAR* and of other Catholic papers.

Until now, Maryknoll missions have not been benefited through the distribution of the Society for the Propagation of the Faith, although individual American diocesan directors have been uniformly kind, and passed on special gifts for our exiles.

At the height of its usefulness, the old Society for the Propagation of the Faith could give only one hundred and twenty dollars a year to each missionary; and recently, this sum went well under a hundred. Now, anyone with practical sense and a slight knowledge of values—travel costs, food, substantial buildings, salaries, etc.—knows that one hundred dollars a year, or two dollars a week, is a small per cent. of what a missionary must get to live and move.

To Rome, Maryknoll missionaries will look for their quota; but unless the Society for the Propagation of the Faith is more widely spread in this country, the quota cannot be more than that mentioned above.

Maryknoll must also look elsewhere or mark time. It will, therefore, continue to make known its needs through *THE FIELD AFAR*, through its *Junior*,

ASSOCIATE MEMBERSHIPS.

Do you know that you can associate living or dead members of your family as members of the Catholic Foreign Mission Society of America, sharing in its sacrifices and many spiritual advantages? Associate membership is fifty cents a year.

and by occasional articles, through the American press, depending on observing readers to discover its opportunities and to cooperate in meeting them. We urge, however, and strongly, that where diocesan mission organizations exist, that gifts destined for Maryknoll or its missionaries be forwarded to us through the diocesan director.

ABOUT MASSES.

Not infrequently, we receive Mass remittances with the request for a Mass on some particular day. Mass offerings are always welcome, and, thanks to our priest friends, our own priests, both on the missions and in this country, have so far been steadily provided.

It is, however, often difficult to meet the special request for a definite date. Maryknoll priests offer their Masses every Friday for all our benefactors, and sometimes, there are urgent intentions that should take precedence. We suggest, therefore, that when sending Mass requests, the phrase "as near as convenient" or "as soon as possible" be used.

Priests and others who send this form of help will be interested to know that shortly after the first day of every month, Masses are cabled to Eastern Asia, distributed there without delay, and all exonerated within a reasonably short period.



THE FIELD AFAR 6 years, \$5.00.

The Pioneer Sisters of Yeung'kong.

IN the fall of 1921, six sisters went from Maryknoll to Hongkong. They settled down in that city, to get their bearings, become somewhat acclimated, and learn the language, while a home was being prepared for them in the mission-field itself, at Yeung'kong.

Hongkong is only a few thousand yards from China proper, but it is not China. It is a British Colony with all the conveniences and distractions of a civilized center.

Last October, six more Maryknoll Sisters went across the Pacific; and now, three from the first group and three from the second are settled at their first mission station. The story of their experiences should be recorded; and from Sr. Paul, the Superior at Hongkong, comes the first chapter:

It is the vigil of a big day—the eve of departure for our first mission. Everywhere in our “toy convent” are packing cases and trunks half packed, and distracted packers have not much more than fifteen consecutive minutes at any one time because the door bell rings to tell us someone has thought of a picture, or some crackers, or some household ware, for our first foundation. One ring brought Chinese “chow”—a special feastday gift from some Chinese girls who are doing their best to spoil us.

We plan High Mass in the morning and the celebrant will be Msgr. McGlinchy from Boston town—a fitting send-off for Maryknollers.

We go tomorrow evening to Kongmoon, and then the real junk experience will begin. We have formed some ideas of what we are to encounter, but realities will be quite different and we are prepared—at least we think we are—for anything. I am to accompany the sisters, since I am eager to share first experiences and first impressions. A-Nap, our “professor,” is going, too, and she is much excited over her three shiny suitcases.

Sister Magdalen has the essential, a

**You a missionary priest or nun?
Never! Why not? Think it over.**



SISTER MARY MAGDALEN (DOELGER), SUPERIORESS

Sister Mary Magdalen, a native of New York, was in charge of the Maryknoll Mission at Los Angeles before her appointment to China.

She, with the five sisters whose photographs appear on the opposite page, arrived at Yeung'kong safely and in good physical condition, in spite of a trying voyage by junk on the South China Sea.



SISTER MARY GERTRUDE (MOORE).

fuzzy Chinese canary, which has been resting in state in its cage since yesterday. Apparently it is reserving its display of any musical ability until it reaches its home in Yeungkong. It, too, has a mission, which is to give the home touch.

How we wish Mother could be here. We have been so happy with the sisters—Maryknoll all over again—and in addition the satisfaction of being in China and of being so close to the realization of years. All this joy we should like to share with Mother.

The next day—and it isn't departure, either. This is China, and the junk will not go before Sunday. I am glad because I can tuck away in order some of the things that litter my desk.

Pray for us and bless this family.

SISTER MARY PAUL,
19 Chatham Road,
Kowloon, Hongkong.



SISTER MARY FRANCIS (DAVIS).



SISTER MARY ROSE (LEIFELS). SISTER MARY LAWRENCE (FOLEY). SISTER MARY BARBARA (FROELICH).

THE MISSION CENTER.

The Maryknoll Mission is preparing to organize its first center. Here provisions will be made for the training of new recruits from America. It will also be a rest-house for men who have been under a nerve strain. This center should include a preparatory seminary, a normal school for catechists, and a dispensary, (later, a hospital). If established, as might be necessary and wise, in a place which has no Catholic compound, we must add to the above, a church, a priest's house, and schools. So writes the mission secretary and he coolly adds:

Other immediate needs are: a plant at Wuchow, \$50,000; school buildings at Yeungkong, Loting, and Kochow, \$5,000 each; land and residences for, at least, two new missions to be opened in the fall of 1923, \$10,000 each.

In 1923, we must build for the sisters, in either Loting or Kochow, at a cost for land and house of \$15,000. A plant for them at Wuchow, where they could find more babies than in any other of our missions, would require \$50,000, simply to make a start. They also should have a hospital where a woman doctor would give practical lessons in dispensary work and where the sisters in poor health could have good medical attendance. There should be also a novitiate for native nuns.

Later, the same missionary added this postscript:

We got back from Retreat to find that the Protestants had moved, bag and baggage, and their place is for sale. It can be bought for five thousand gold and it is worth ten. It would make a fine place for the sisters. The simple fact that it is all built up is a great thing because building here is no joke. The trouble is that the owners probably won't want to wait very long to find out whether or not we wish to buy. I have written to Fr. Walsh to try to get Bishop Gauthier, to agree at the time of the Synod to give us charge of Kochow. Word from Rome might settle it, but when will that come? The Protestant minister is expected back from Canton in a few days and I hope then to find out how long he will hold the place with only the possibility of selling to us.

The letters of THEOPHANE VENARD have brought comfort and light to many a soul. They are a household treasure. Have you a copy?

(See p. 41)

Well, now, dear reader, suppose that you were trying to finance a national seminary for foreign missions and had this letter presented to you by five young zealous priests who have given up all things and are trying to give their whole selves to spread the Gospel, obedient to the command of Christ.

Suppose that, at the same time, young American men and boys— young women, too—were writing

to you daily, expressing their belief that God is calling them to the service of foreign missions. Suppose that you found yourself in the position that you could depend only upon God's Providence acting through Catholics of strong faith, and that you were fully aware that in your country, if they could be reached, there were enough Catholics to meet your reasonable needs—twenty times over—what would you do?

Squeals from Under the Snowdrifts.



TWO OUT OF THREE HOUSES OCCUPIED BY MARYKNOLL SISTERS.

A spring evacuation will leave one more at their disposal, and after that—time will tell the tale.

WOULD you believe that it takes a good-sized wagon with a couple of more or less live horses, or at least, a horse and a mule, to gather from the eight to ten buildings on this hill top "all the things" including rubbish "that should be taken away at once"?

Signor Frederico Piccolo is the charioteer on these occasions, but there have been days when the students at manual labor had to requisition a cast-off rig and supplement the labors of Freddie. We would write of the Maryknoll dump, but the theme is too bad for this kind of paper.

Some people have an idea that winter at Maryknoll is severe and lonesome. They don't realize that the wind has a chance to spread, and that we find it kinder than when we traverse the canyons of the metropolis. Besides, there are, at times, the snow-white

fields, the frosted trees with diamond-glistening leaves, the great expanse of sky, and a thousand other touches that please the eye of a country dweller.

And don't think of us as shivering in snow-roofed huts. We are better off than some of our readers, so far as heat goes, and we often remind ourselves of this when we are tempted to think too strongly of the needs. Our coal is of the black pea variety, but it has come steadily and burned well, leaving us, as a souvenir, welcome piles of cinders for our roadways.

Readers who have followed Maryknoll events closely, know that we have a central heating plant. We are now about to make good use of the "exhaust" by installing a dynamo for light and power. Stringless gifts will be applied to this, as well as to a couple of hundred other items

which, as such, do not appeal to individual benefactors.

A foreign friend, by the way, wrote some time ago asking what is meant by a *stringless gift*. Perhaps, dear Alphonse, it would be simpler to tell you what we understand here by a string:—

When a gift comes tagged with a condition that it should be applied to a chapel, or to sanctuary furnishings, or to a student's needs, or to a burse, this string clings to it and we must respect the giver's desire, even though the bread bill is unpaid or the coal bin is empty.

A stringless gift is, as you see, extremely desirable, and, incidentally, gives us a special pleasure because it expresses confidence in our judgment. Every day calls for something, somewhere, in this largely-developing enterprise for souls. Here is the kind of thing that happens:

Sister Addressograph frightened the Treasurer away from the office at St. Peter's the other day, because she asked him innocently if, on his travels, he had ever seen the large machine that addresses, folds, counts, etc., and saves all kinds of time. As a matter of fact, the Rev. Treasurer had sized up the prodigy at a business show in New York, and, when he learned its cost, had hastened away to forget the experience.

Sister Mail-opener, who occasionally also fingers a typewriter, says that she never liked jumping, and now she is at it constantly—which means that she would like to get a new machine, or, at least, have the old one respectably lined up.

There is, however, one corner that does not frighten anybody except the sister in charge, and that is Uncle Sam's post office.

Two hundred and fifty dollars in these days will barely cover the full expense of a Maryknoll student at the Seminary or the College, but we are well satisfied to get it.



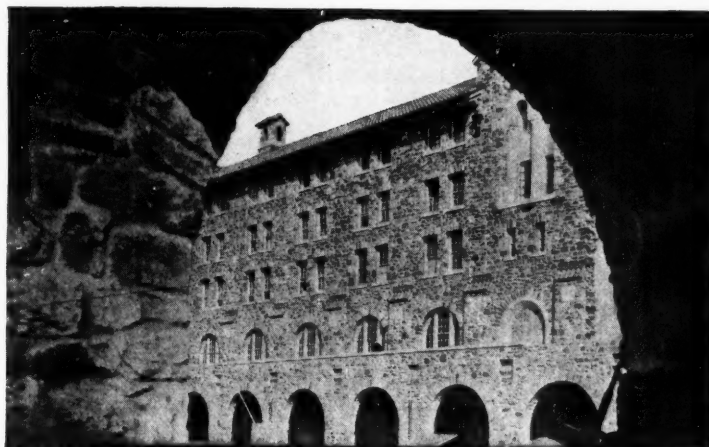
ENTRANCE TO ST. TERESA'S FROM THE STATE ROAD.

Not that Maryknoll has a rich uncle, and manages to pick his pockets regularly, no—but the fact that this is Uncle Sam's corner, kept without expense to the Knoll and with some revenue in prospect for the painstaking clerk, is comforting.

This post office looks the part, but does not act it. The measurements are about 8 by 8. They should be 20 by 20, or even 50 by 50, to handle Maryknoll mail. Second and third class mail run well into 200,000 pieces a month, and first class outgoing mail will

add from three to five thousand more—sometimes a much higher number.

The latest kind of holdup, chronicled by Maryknollers on this side of the globe, was at our New Seminary, when the Superior and Treasurer recently held up the contractor. It seemed mean,—a double-headed officer against a mild mannered contractor, whose life has been more or less full of labor and other troubles; but it could not be helped. And the contractor yielded compla-



A GLIMPSE OF THE NEW SEMINARY.
(Through a Cloister Arch.)

cently enough to touch a fossilized heart.

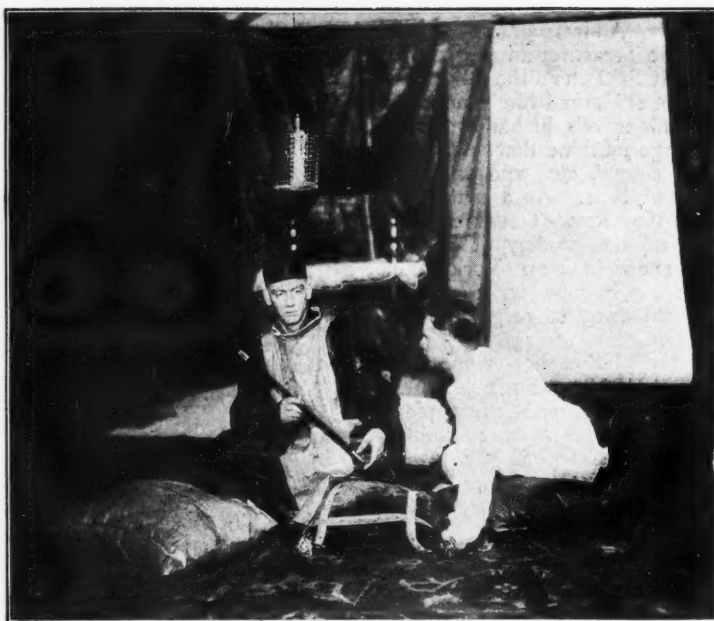
Here are the facts:

The holdup, as you will have guessed, refers to our building operations, which, for several years past have been swallowing every dollar we could spare from current and mission needs. Could we have started ten years ago and had the advantage (from the builder's view point) of low costs, things might have been different; but we couldn't and we didn't. So here we are in the age of high construction costs, so near the limit of our borrowing capacity, that we have about decided to hold up the contemplated construction of our second wing until 1924, in the hope that by that time, friends of the cause will have made it possible to continue.

That is the simple story of our holdup,—not thrilling, we admit, and somewhat disappointing, but the experience will not hurt us; and, as most of us are bound for the *land of waits*, the exercise of patience will be good.

In the meantime, we are poking along with a small crew of men, finishing the occupied portion of our new building, and roughing in the ground floor of the section yet to be raised and roofed. In this way, we can be relieved of the great embarrassment which would arise should we be obliged to refuse applicants. And what is very gratifying, we shall have our cloister walk. The arches were in before the holdup, and some ancient flaggings give us a very desirable walking surface.

Our seminarians at Maryknoll and Maryknoll-loving seminarians elsewhere are making a quiet campaign among their personal friends to erect the tower of our New Seminary. This tower will be a landmark and an attractive one, but, better still, it will give water pressure for the Seminary itself and for all the buildings on the Knoll. Should some seminarian friend drop a line to you, catch it, put something on the hook, and let him pull in a fish with a coin in its mouth.



THE SPIRIT OF THE RIVER.
(FENGSHUI)

These are photographs of scenes in a playlet composed and produced by students at Maryknoll.

We have been asked to gather a number of such playlets for use in various Catholic educational establishments.

Would you be interested?

Venard Echoes.

Father Byrne Away!

FR. BYRNE, the much-loved rector at the Vénard College, is "on his way"—the first Maryknoller to start eastward for his mission in Asia, the first to labor in Korea.

Quietly he slipped off, and few there were, outside of us who know and love him, to bid him Godspeed. But a host of angels are with him, and of these, his Guardian Spirit hovers very near. He will be alone, but not lonesome; almost empty handed, but backed by the Father of the universe, the Provider of all mankind, because the prayers of many are with him in his high mission.

We of Maryknoll—it hurts to confess it—have no fund on which to draw for this Korean venture, and what we have for China is negligible. Nor is there today in the Church an organization upon which Fr. Byrne or any other Maryknoll missionary can call for his start.

This means that as we have been lighting candles of charity in many states of the Union for our toilers in China, so we must find others to light for Korea. We seek hearts with love for Christ—individuals, here and there, who will feel inspired to help spread the faith in Korea, or groups, or parishes, or sodalities, or circles, or even secular Catholic associations that would strike the Catholic note in their lines.

We open our hands, then, for Maryknoll-in-Korea. Whose heart will, in response, open first?

Just as we finished expressing some thoughts that suggested needs at the home base, along comes this note:

Everybody knows that a missionary must have starch. How else would he have the stiffness of character necessary to endure hardships for Christ; to stand fast in His doctrine and to be strong against the wiles of the devil? But to produce this metaphorical starch, a sound body is needed; and to produce that, real lit-



IN VÉNARD WOODS.

eral starch must enter into the missionary's food ration.

At the Vénard, we are feeding future missionaries and we must give them plenty of starch. Potatoes supply most of it. But what of a year like the present when the farm's potato crop is a failure? *Four hundred bushels* will keep the Preparatory College boys in starch. If you can't give the whole amount, a dollar will buy more than one bushel.

It costs from \$10 to \$20 to buy the meat alone, for a single meal, at the Preparatory College; and we can't feed the boys frankfurters and hamburger steak all the time, so as to keep the bill to the lower figure. Wouldn't you like to feel that you had treated them to some whole meat once? Yes, a twenty-dollar bill will do it nicely. Thank you!

We are walking in the dawn days of the rising year—where shall the Master find us at its close? Some will be over the seas—in China, in Japan, in Korea; some on the coast-missions; some at home. And shall we have traveled far in deeds? God and we and you must take care of the result. You and we, by prayer; we, by zeal, courage, and faithfulness; you, by charity; God, by his Providential Grace. *Go ye also into my vineyard, and I will give you what shall be just.*

There is a thing we cannot understand: How can any one fail to work for the Glory of God; for the spread of the Kingdom of God whether in his own soul or in the souls of others? Only some are called to be Apostles—true; but *all* are called to be saints. *Put ye on the Lord Jesus.* Was there ever a good man who said, "Don't bother me about the Kingdom of God?"

THE LATEST MARYKNOLL BOOK IN THE HOMES OF MARTYRS

BY THE SUPERIOR OF MARYKNOLL

Describing a series of visits to the home-land and home-folks of five young missionary martyrs of the past century.

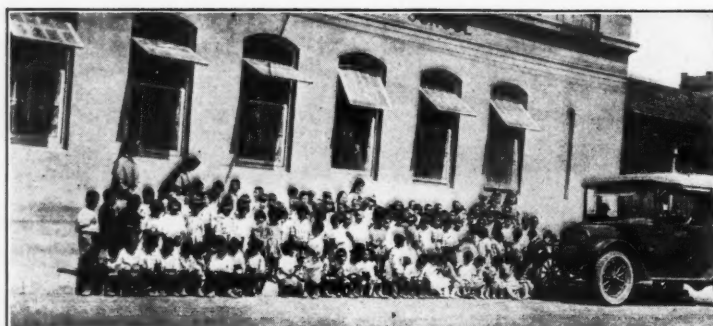
Entertaining and inspiring. Mission lovers, and those you wish to interest in missions, will read these essays with pleasure and profit.

Printed on excellent paper. Gilt top. Bound in silk cloth, stamped in gold. 151 pages of text. 16 illustrations.

Price: \$1.00, postpaid

THE FIELD AFAR OFFICE :: :: MARYKNOLL, N. Y.

Ward 220.



AT ST. FRANCIS XAVIER'S SCHOOL.
A line-up of Jappy Flowers in Los Angeles.

HAVE you ever gone into Ward 220? If not, you have one thing to be thankful for. Ward 220 is one of the units of the extensive tuberculosis section of the Los Angeles County Hospital. Ward 220 is the last station on the journey. Its garrison came home from the battle defeated. It was a long and bitter struggle; but the campaign was lost. And here they are huddled together, each in his tiny bed—beds are crowded into every available space, with two rows even reaching down to the end of the long veranda outdoors. Races and colors are mixed with never a sneer or quarrel from the emaciated figures: Mexicans, American, Scandinavians, Finns, Negroes, Canadians, English, Koreans, Chinese, Hindus, Indians, Japanese—all living together in tolerant brotherhood.

About the place there is an air of anxious expectancy, as one might figure the massed multitude awaiting their sentence on Judgment Day. All religions are there, and none. It grieves one to see the last, dominant in Ward 220. But all are respectful enough when the sacraments are administered. Bigotry has given way to silence—perhaps to the silent questioning of a half-forgotten soul. Young and old are there, sharp-witted and dull—mostly dull now, and all humble, at last, in the hopelessness of defeat. They are waiting in suspense at the end of the road, these friendless down-and-outs, still clinging to a bit of the earth, while relentless fate is pushing them over the brink into a fearsome eternity.

Should you happen to visit Ward 220, you would probably be struck, as I was, by the lack of privacy; the frigid unconcern of passers-by; the impersonal, mechanical service of the nurses; the absence of any sympathetic word, or smile, from visitors and fellow-sufferers. You, probably, think of

death and its agony, and the expectancy of what is to come, as something enlisting the supreme solicitude of relatives and friends; you would be shocked to see one here and another there gasping in his agony, and not a being in attendance, nor, apparently, not one in the least concerned. That the case is bound to be so in a general hospital, does not relieve the shock.

The Japanese in Ward 220 have been singularly blessed. Sisters Marianna and Gerard are God's messengers sent to announce His eternal home and invite them into it. The second visit of the sisters usually finds the Jap-

anese asking to be instructed in the Christian faith. Knowledge of the essentials is soon acquired, and the sacraments are administered by Fr. Kress.

Among the recent converts was a middle-aged gentleman, who took the name of Joseph. His sufferings were very intense until he prayed for relief to the "One True God," about whom the sisters had talked. In an instant, all pain vanished. After baptism, he declared he would willingly have the sufferings return, that he might offer them up in atonement. When close to death, he showed to a visiting friend a cross given him by Sister Gerard. "I am not afraid," he said, "to pass through the gates of death with this crucifix before my eyes." This eleventh-hour laborer in Christ's vineyard went to his reward shortly after baptism. He was very grateful for his reception into the Church. On the day of baptism, he expressed this gratitude in naive simplicity: "Should I get better," he said, "I will ask for the privilege of getting on my knees and scrubbing the floor of the church."

Another convert was an elderly man, who took the name of Paul Miki, the blessed martyr of Nagasaki. Little did the old gentleman imagine, when Sister Marianna sat down beside his bed, that before she left his side, he would be an inquiring disciple of the good Christ. His first word was a profession in the immortality of the soul. "Then you must see to it that it will reach happiness," was Sister's gentle reminder. He was a willing listener,



THE MARYKNOLL PROCURE AT SAN FRANCISCO

This house is on Fillmore Street, corner of Vallejo Street. Though wooden, it is substantially built, well situated, with a view of the bay, and admirably adapted to the varied needs of a mission procure on the Pacific Coast.



IN SEATTLE—WHEN THE MARYKNOLL FATHER VISITED HIS FLOCK.

The large building is Providence Hospital, which is attended daily by three aspirant nurses among the Maryknoll Sisters.

when she told him of the Savior's love for him, and approved of her fastening a medal upon his blouse. A week after his baptism, he received the Holy Viaticum and was anointed. Paul expressed a wish to have the sisters at his bedside when dying. His last words to them were, "Good-by until we meet in heaven!"

Others are under instruction; in fact, all but one Japanese have responded to the sisters' appeal. This one has pretended to be sleeping, or has slipped out of bed and disappeared, when he found Sister Marianna working toward his corner. Shall he, I wonder, be able to escape? If he but knew what supreme happiness she could bring him!

Postulant Margaret Kim has visited a fellow Korean, and Fr. D—— has called upon the Chinese; but these have been less responsive. Sister Marianna undertook to communicate with a Chinese who is utterly deaf, by means of a pad and our word-signs—which are much the same for the two languages; but the Chinaman made frantic gesticulations of disapproval. However, God's grace is all powerful. Kind reader, say a prayer for the hapless occupants of Ward 220.

—Bamboo Phil.

From Maryknoll-in-Seattle.

WE were honored recently by a visit from Père Robert, P. F. M., and Maryknoll's Superior. (Père Robert sailed for China from this port, October 28.) Our kindergartners rose to the occasion and entertained the distinguished visitors with songs and games. Snapshots were taken—many nationalities being represented in the groups—Americans, French, Irish, Japanese, Koreans, and Filipinos. It was a privilege and inspiration to have with us for this all-too-short time, the great French missionary, whose accomplishments on the mission field have been our admiration and our study.

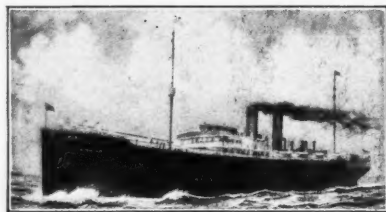
Fr. Walsh, while here, preached at the cathedral; gave a talk to a group of representative Japanese, at the Japanese Commercial Club, and another to the Filipino Club; and met many friends of Maryknoll at a reception in Maryknoll Hall.

Rummage Sale. The sale for which the Circles have been planning took place in a downtown store, November 9, 10, 11. *Everything under the sun* was gathered and it was a study to the onlooker to note the ready sale of articles that had not lost their useful-

ness. That women are not the only bargain hunters was proved by the number of men present, whose needs were filled in almost everything—from a shaving brush (new) to a well-pressed suit of clothes, or a pair of good shoes. Many dainty articles that had never been used were selected for Christmas gifts, while some fetching creations of the milliner's art brought good prices. We wish, here, to express our gratitude to the kind friends to whose cooperation we owe the success of the sale. Misfit Christmas gifts, fancy articles for which you have no use, outgrown or *tired-of* garments of all kinds, we can find use for. Send all misfits or *not-wanted*s to Maryknoll Convent, 507 17th Ave., Seattle, Wash.

We had recently, as guest, Miss Rosario, of Hongkong. Miss Rosario, although of Portuguese parentage, has lived her whole life in the Far East. She has traveled extensively in Europe, and speaks several languages, including Chinese. She has come to this country to enter the Second Order of Dominicans (cloistered) in San Francisco. During her stay, we were entertained by many tales of life in the Orient. Miss Rosario has been an especially kind friend to our sisters.

From the Deck of a Pacific Liner.



OUR readers, except those who are FIELD AFAR novices, will recall the smiling face of our Bro. John who left for China last fall, in company with three Maryknoll priests.

Bro. John is a nurse by profession, and, from what follows, it will be seen that he did not have to go far from the home base, before finding opportunities to "keep his hand in":

DEAR BROTHERS AND STUDENTS:

Far away from the old camping grounds, our hearts and thoughts are still with you; to me, the waves are always whispering, "Maryknoll." I hope, some day, you will all take this same trip; but until that time comes, you will not realize what a school the world is, and how great a teacher is travel.

Our journey to San Francisco was one round of pleasure. Everyone was most kind to us. As soon as we left the Windy City, the Maryknoll medicine bag was opened for service and it has done many a good turn ever since. Just outside Chicago, a little boy, about four years old, was taken very ill and I was up with him for two days and nights. Fortunately, he was able to get off the train near Los Angeles, where he lives. He was a nice little chap, and his mother was very much upset since, at the time, we were out in the desert region and she was afraid he was going to die. Before leaving, she handed me a blank check, telling me to make it cover my charges; but she was not a Catholic and I thought it best to give her a good impression of the Catholic Church. She insisted, however, upon taking my name.

Another night, I was hurriedly called to the assistance of a sick lady whom

we managed to get off the train and into an ambulance, next morning, with safety and comfort. That night, I was sleeping in the upper berth and as I was getting down, not any too gently, I put my foot on Fr. Fitzgerald's face; and for the next few days, he complained of his ear and the side of his head. Several times, too, in the diner, Fr. Fitzgerald asked me to fix up a man or a woman who seemed to be overcome with indigestion. I don't know whether it was the food or the check that was at fault, but I have decided that to get through the diner safely, one must have with him either a very slender appetite or a fat roll of greenbacks. I should advise a stout man with a normal appetite to bring two rolls with him, for prices are certainly high.

Bro. Théophane and Fr. Donovan were at the Los Angeles station to meet us, and they took us at once to their fine house on South Boyle Avenue. I was surprised to find it so up-to-date in its arrangement and so beautifully furnished. It is across the street from the sisters' convent, in a very fine residential section of the city. The sisters' school is several blocks away. Bros. Francis and Théophane call for the children, a fine bunch of almond-eyed little Japs, and bring them home from school every day. The brothers are very comfortably lodged and they take their meals with Fr. Kress. Every Saturday, Bro. Théophane drives two of the sisters down town to panhandle the markets, and they bring back enough fresh fruit and vegetables to feed everybody at the Knoll. Incidentally, Fr. Kress has a fig tree in his yard that had four figs on it. I ate three and left the other one, just to be polite. They were fine. Fr. Kress took us in his auto to all the

old Missions and we visited also Bro. Thomas's grave.

After four enjoyable days at Los Angeles, we took the day trip to San Francisco expecting to look out upon wonderful scenery, but all we saw was a few cows trying to get a meal off of some rocks. It was wild country; but, not to hurt the feelings of any of our Golden West students, it was a wonderful trip.

When Charlie McC. comes over to China, I certainly shall see to it that he gets all the rice he wants, for his father made our Sunday in San Francisco—a day spent in seeing the city and touring the mountains—an unforgettable day.

At the Chinese Mission, Bro. Joseph and the Ladies' Auxiliary gave us another good time. One old Irish lady sent up for "the priest with the Irish smile, from Killarney"—meaning me—and gave me a five spot saying, "Buy something for yourself. That smile is all the Chinks over there will need to keep them well."

It is with such pleasant recollections of the many kindnesses and good wishes heaped upon us, that we are going to the land of our dreams. Fr. Fitzgerald and I are traveling in the de luxe cabins—twin beds, bath, hot and cold water, electric fans, etc. Fr. Toomey and Fr. Paulhus are down stairs traveling just as poor missionaries should travel.

The first few nights out, it was a case of loop the loop, hold fast—as the beds are about two feet in width, and every time the waves hit the old boat,

Our Society, incorporated under the laws of New York State, will accept gifts, large or small, in money, stocks, or bonds, agreeing to pay to the donor for life a reasonable income from the same.

Those of comparatively small means will by this arrangement probably obtain a better income than at present, while avoiding the risks and waste of a will contest. At the same time they will be furthering the cause of foreign missions. We invite correspondence on this subject and will gladly send further details.

you were likely to land on the floor. Today, the sea is calm, and everyone looks cheerful. When we reached the three-mile limit, the whistle blew, the bar was opened, and it was well patronized.

Farewell, Maryknollers, until we meet in the Rice Fields. By that time, I shall have a fine hospital for Chinese babies. The best of health and happiness to you all.

Yours in Christ,
Bro. John.

As this diary is written from a deck-chair, we can see our sisters a little up the deck, quietly mending, reading, praying, or perhaps dozing.

The sisters have made a deep impression on board. The reverential, respectful regard and occasional remarks passed to the priests, let us conclude that the spirit of their Spouse, so clearly shining in their faces, has attracted and won the people. We have heard appreciations like these: "How peaceful they look; how calmly and patiently they sit together enjoying one another's company. They are wonderful women." Thus also the world marvels at the sight of the spirit of sacrifice. The second engineer asked Fr. Paulus their denomination. When enlightened, he exclaimed, "Glory be to St. Patrick! That's a new kind for me. I never saw them before."

May God bless more and more our sisterhoods, and increase their influence in a world so sadly lacking their spirit. They are doing mission work even on the ship.

Each morning, we have been able to celebrate the Holy Sacrifice of the Mass. At seven o'clock all go to the social hall. Here, Holy Mass is celebrated on our portable altar which faces a window opening out on the sea. The room is ablaze with electric lights. The sisters wait in reverence; the silver bell sweetly peals a warning, and the Holy of Holies dwells among us. The little silver bell again is sounded. Our God has become our Guest; the welcomed Bridegroom in the hearts of His spouses. What wonder we are at peace. A second Mass of Thanksgiving follows. Sunday we shall say Mass for the sailors

out on the "Aft deck;" at 8:45 there will be Mass for the passengers in the social hall. We intend to preach upon the Real Presence, and the Institution of the Blessed Sacrament.

The captain and officers cooperate with us in every possible way. They wish to do all they can for us. Tarpaulins are to be put up to break the winds. Carpets will be spread on the deck and the altar set up, in front of a large American flag. The ship's bell will be rung and the crews off watch will assemble. All will be over by 9:30. Sunday is more or less a day of rest for them. The captain was delighted with our plans, "tho he is a Welshman, and a Mason." "It will do the boys a lot of good," he said. We have met and know now nearly all the officers, and most of the crew. The purser is a K. of C. The chief steward is a former member of the Birmingham Oratory of St. Philip Neri.

Among our more prosaic friends, less radically attired and painted, is a Methodist lady missionary. She has been in Canton these last thirty years, but every seven years returns to the United States for a furlough.

She has visited all Europe. Her principles are Catholic. Her tastes are for the best in music, art, literature. She deplores extremes in style; hates jazz; and abominates the Judaized stage. She attended Mass on Sunday, but was too late for the sermon.

A Chinese bride and groom are to be with us to Shanghai. The groom is a medical graduate of Leland Stanford University. He is to be associated on the staff of the Rockefeller Foundation at Peking. The distress of his people prompts him to devote his life and training to their service. Although he is a Congregationalist, he is sensibly pleased with our party. Our purpose, of course, has won his esteem.

Upon landing in Honolulu, we drove to the Mission Cathedral for a pleasant hour with Bishop Boeynaems and his associate Picpus Fathers. We registered in the guest book which contains the names of our pioneer missionary, Father Superior; of Fathers Price, McShane, and Dietz and their respective groups.



MARYKNOLL SEMINARY

SPECIAL PRIVILEGES.

Those who give one hundred dollars or more towards the erection of the new Maryknoll Seminary may themselves be enrolled, or may enroll a relative or friend, living or dead, as a Perpetual Associate Member in the Catholic Foreign Mission Society of America.

This privilege can be secured on request and our patrons are encouraged to make it.

The Brothers of Mary gave us a hearty welcome. They arranged, through Bro. Matthew, to show us the city. Bro. Adolph, Superior of the College, could not have been kinder. All the Brothers, among whom we remember Bros. Edward, Francis, Joseph, and the holy, venerable Fr. Francis opened wide their doors and hearts to the pilgrims from Maryknoll. They all speak enthusiastically of our work; they praise THE FIELD AFAR and its spirit. I know these devoted men of God must cherish our Society in their prayers. Wherever one finds a Brother of Mary, there also is found a true missionary. Our Pat Wong is a graduate of this school, and the brothers are justly proud of him. Their school, like all in the island, is overcrowded. One thousand forty-two have been enrolled; over five hundred were rejected for lack of room. The wife of the President of Hawaii University is a passenger aboard the *President Pierce*. In talking with the sisters, she stated that graduates of the St. Louis College are most thoroughly prepared for matriculation at the University.

It is October ninth, and the Chinese fourth of July. Speeches—speeches; all but one in Chinese.

The Field Afar for life, \$50.00.

PRAYER-CRUSADE FOR CHINA.

A Crusade of Prayer has been organized in China for China. It appeals to Catholics over the orb of the earth so as to secure cooperators; and the condition for its simplest form of membership is to recite three times each day the invocation, "Sacred Heart of Jesus, Thy Kingdom come in China." Surely we can add this much to our prayers. The following considerations are convincing:

Many among us could have hastened the hour of God and have not done so. Long ago the source of grace would have burst forth more abundantly and would have enriched the arid soil of China if we had used the power that God has given to us.

What power?—**The power of prayer.**

How many souls among the 260 millions and more of Catholics of the entire world have raised their eyes to their Heavenly Father and begged for grace and mercy for these 400 million pagans whom the Heart of Jesus also wishes to save? . . . They have said over and over again, "**Adveniat regnum tuum: Thy kingdom come,**" but only with their lips, and not from the depths of their hearts.

It is vain to indulge in useless regrets over the past, which cannot be undone; but the future is God's; it is also ours; the conversion of China is in our hands. It is our work because God wishes to save man through man. In the physical and intellectual order, God wishes to make use of creatures to accomplish His ends. In the supernatural order, He acts the same. God has made a law that each person must interest himself in his fellow creature.

If you will pray for China you will hasten the entrance of a multitude of pagans into Holy Church and you will thereby respond to the express desire of Our Lord. Today, our Savior has particular designs of mercy on the pagans. In 1898 did He not ask for the consecration of the human race to His Divine Heart, "in order that children yet unborn, but already destined to have a part in the Church—that is to say the pagans, receive the grace more quickly"?

Beside the apostolate of preaching, which will always have the first place, it is by prayers, earnest prayers, daily prayers to the Sacred Heart of Jesus through the Immaculate Heart of Mary, that the hour of grace will be advanced, and that China will at last give itself to God.

The hour has come; the dark side of the globe must be exposed to the rays of the Sacred Heart; China, still



REV. JOSEPH DUTTON.
The ancient of Molokai.

pagan, must be illuminated and warmed by its divine ardor; Jesus Christ must reign here; let us assist Him.

Conditions proposed for the Crusade:—Recite three times a day the invocation: "Sacred Heart of Jesus, Thy kingdom come in China."

The following prayer may be added: "Sacred Heart of Jesus, we beseech Thee to delay no longer in banishing from the soil of China the demon and his evil spirits; have pity on the multitude of pagans and grant that they may soon enter into Thy Holy Church. Amen."

If you wish to be more generous, make to the Sacred Heart through Mary Immaculate, the offering partial or total of your good works of the day for this intention.

Spread this idea, particularly in seminaries, and religious communities.

TRAPPIST FRIENDS.

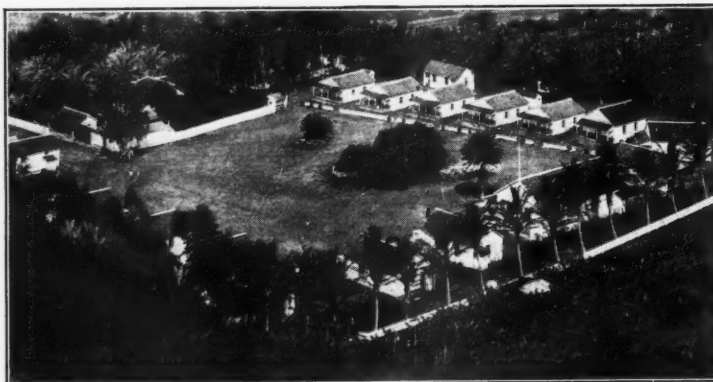
The Trappists of Yang Kia P'ing in China are praying for the welfare of Maryknoll. This monastery has fourteen European and eighty-one Chinese monks. The Abbot was formerly a procurator in China for the Paris Foreign Missions. In a recent letter he writes of his community:

I am glad to say that we all very highly value our vocation of "official intercessors for the benefit of missions in China." I may say that our Chinese monks greatly appreciate the efforts of Catholic people in America to help the Chinese to become Catholic, and I myself have followed with the greatest attention your work in establishing the Maryknoll Society for the Foreign Missions. God bless you and your work, and may it please Him to make your Society prosperous!

FROM MOLOKAI.

A recent letter from the leper settlement of Molokai, written by Bro. Joseph Dutton, on his seventy-ninth birthday, to the Superior of Maryknoll, brings the following:

These Islands are celebrating today in memory of General Grant's birthday—one hundred years ago—using plans and programs sent me from the headquarters of the Wisconsin Department of the G. A. R. of which I am an honorary member—and said to be the only known Civil War veteran left on these Islands. THE FIELD AFAR is a spur here; a live missionary publication. Your work is highly interesting; how I wish I could send you a bucket of money! You may wonder that I can send anything, not having accepted any compensation for thirty-nine years.



THE BALDWIN HOME FOR LEPEERS, KALAWAO, MOLOKAI, HAWAII.

Last year 57 of the leprous boys of Kalawao gave \$325.15 to foreign missions, and in the adjoining settlement of Kalaupapa, 320 Catholics gave \$212.00, of which amount nearly \$100.00 was contributed by 38 leper girls. What amazing generosity from those who have so little! Jesus, Son of David have mercy on them for their charity!

In Tilburg, Holland, moving pictures have been used as a very ingenious and efficacious means of missionary propaganda.

One film reproduces the most interesting scenes of missionary life in Uganda and in the Kongo. It lasts for an hour and a half; there are five reels.

The first picture thrown on the screen is a map of Africa, on which are outlined the territories evangelized by the Mill Hill Fathers. Then is shown the mission of Bishop Biermans, Vicar Apostolic of the Upper Nile. The spectators are present at the reception of the bishop when he reaches his mission; they see him leaving the cathedral of Mombasa; they witness the arrival of new missionaries—priests and nuns. They have a glimpse of the apostolic labors: a Father explains the mystery of the Holy Trinity to his dark-skinned flock; he speaks to them of the seven sacraments and teaches them how to pray and how to make the Sign of the Cross.

One sees the different negro races and is able to form an idea of how they live before and after conversions. Then, of a sudden, the scene changes to the markets of Central Africa. Caravans of porters go through the undergrowth, with their loads balanced on their heads; in short, the social condition of the negroes is seen not in imagination, but as it really is.

Another part of the film brings one back to the missions in order to show the zeal of the missionaries in teaching the young. The crowning scene, however, is the impressive and never-to-be-forgotten view of nuns caring for the sick, and, especially for cancer patients.

A NEW BOOK THE RELIGION OF THE PRIMITIVES.

By Bishop Le Roy.

The New York Sun of December 13, in a double-column appreciation of this book said:

The too prevalent impressions held by civilized nations, that Africans in their native state are without religion or morality is emphatically controverted by Msgr. Le Roy, Superior General of the Fathers of the Holy Ghost, in *The Religion of the Primitives* as the result of first-hand investigation and observation made by him while a missionary in Africa. The author says, in his preface, that he began his career as an African missionary with this same erroneous idea, but had completely changed his mind.

"Everywhere among the Negrillos and Bantus, as well as throughout Africa," says Msgr. Le Roy, "God has a name. . . . As each family has its father and each clan its ancestor, so each tribe or group of tribes of the same origin wishes to have its God. . . . They have given a special name to the Supreme Being, as if to localize Him with them; hence the different names under which God is known on the black continent.

"Real idolatry . . . the adoration of an image or statue . . . does not exist in the black country. What we do find there is a worship of images or fetishes where it is thought spirits or genii dwell, or exercise their influence. These spirits, after the manner of the Latins, in our languages are improperly called 'gods.' But this confusion is not made by the Blacks.

"One day at Bagamojo, I was present at the departure of a European. He was going into the interior to look for ivory at Tabira. The caravan, composed of Nyamwezis, was ready to leave. The chief of the porters uttered an invocation: 'May God be favorable to us!' 'God?' replied the European, who, no doubt, wished to pose in a swaggering way and to magnify himself in the eyes of his men, 'we have no need of Him. My God is my money and my gun.' . . .

"The porters looked at him, put down their burdens and began to withdraw. The European asked me to intercede. 'No,' these poor people replied, 'this white man is bad; did you not hear him insult God? With him we would be sure to have misfortune.' And they all left him.

"As God is nowhere the object of any material representation, as the family and tribal cult is first of all addressed to the names of their ancestors, as no magic art can reach God, who is inaccessible to man, and as ordinarily He wishes us only well, they are very little concerned about Him except in words; hence travelers have passed through Africa, seeing scarcely a trace of Him anywhere in the religion of the natives."

This is not a Maryknoll publication, but we, among others, sponsor it and fill orders for it. The price is \$2.50; postage extra.



HI, THERE! SEE ME?
I'M JOHNNY JUNIOR
the boy that pushed
THE MARYNOLL JUNIOR
up four notches, and made
THE FIELD AFAR

open its eyes wide in surprise;
and I'm giving the public a look in
every month—except July and
August, when I go haying—for
Only Half an Iron Man, or the equivalent
of Fifty Copper Cents a year;
or A Dollar Bill for two years.

CATCH ME?

Address: The Maryknoll Junior
Maryknoll, N. Y.

Maryknoll Medical Mission.

The time has come to bring American missions to the attention of M.D.'s, D.M.D.'s, nurses, hospital officials, and others devoted to the relief of bodily ills. Kindly send us the names of your medical friends. We wish to drop them a line that may prove a blessing to them, as also to the Maryknoll Missions.

The Offices of the Maryknoll Procurement and Medical Mission are at 410 East 57th St., New York.

In looking over the correspondence of the late Fr. Hodgins, who died in China last May, I came across the following whimsical communication, which reflects the cheerfulness of this missionary's nature:

February 12, 1922.

I hope this dried specimen of the sea-horse reaches you alive. You see it is much like those at home, perhaps a little smaller.

In the Chiklung region, the dried sea-horse is favored in all medicines as a sort of *best bet* if other ingredients go bad.

I took my last boy to the Protestant doctor today, a journey of about nine days. On three of these we walked at least twenty-five miles a day in a hilly country. The other days we spent on the kind of Chinese junk that the fleas refuse to leave until driven away by bedbugs. The boy's ulcerated tooth so affected the side of his face with pus that the cheekbone broke out and then came out altogether.

On the way to the Protestant doctor, we heard the murmurings of a patient medicine man on a junk, and the boy's father had already bought many samples of perfect cures before I woke up to the fact that he was using the money I had given him for our boat meals. Before we reached the junk and while we were footing it up hill and down dale, the good father of the lad was unwearied in his search for a weed which either he or the boy would chew before applying the cud to the pusful wound.

I am positive when the Protestant doctor gets through with that boy, some native cure will be applied.

I might have found a doctor after traveling four days, but a strike of Chinese shipmen has kept many of the Protestant doctors tied to Hong-kong, where they went for a rest over the Chinese New Year's. The strike is

still on, and I myself have to submit to walking with sore feet, or to riding on junks amid vermin.

With best regards,

A. P. Hodgins.

P. S. Pardon the pencil; my fountain pen has gone to someone else's use. I'd like to know whose.

Along with this letter was received a dried specimen of the sea-horse.

Another enclosure, a paper envelope with Chinese characters on the outside and a dab of plaster on a paper in the inside, bore the following:

I bought these sovereign plasters for you at not quite half a cent each.

The black plaster will cure liver trouble when complicated with kidney complaint. It comes in extremely handy for rash, rheumatism, gout, sluggish bowels and peevishness. Boils, pimples, cuts, and abrasions have never been known to resist it. Loss of appetite, worms, and rapid heart beats soon hie away if the black plaster is kept on the seat of the trouble.

And the red plaster is still better; for it will alleviate any ailment of body, or nerves, or mind that the other plaster is not good for.

Chiklung, where I am now, does a big business in these simple remedies, but their composition is a jealously guarded secret. I could do a thriving business in quinine pills, had I a supply.—A. P. Hodgins.

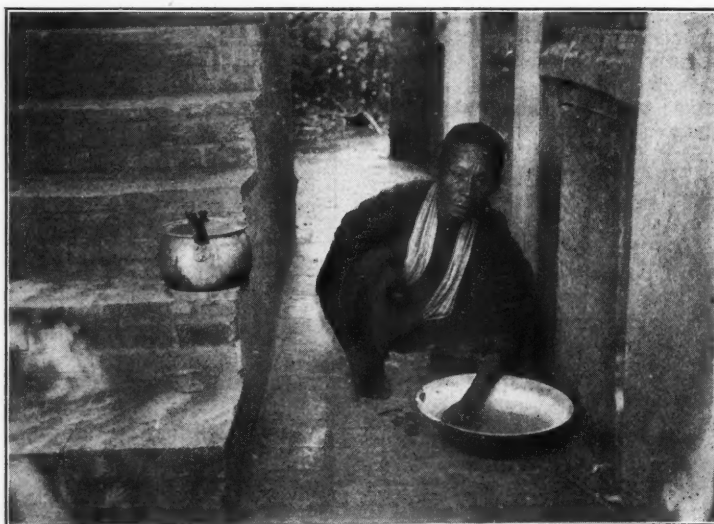
ALWAYS WELCOME.

Stringless Gifts, Bonds (Liberty or Victory) and others that are negotiable, U. S. Currency, Post Office and Money Orders, Insurance Policies, and gold bricks.

Dr. Flagg, a staunch pusher of the medical mission idea, says:

To those of our friends who wish reasons for the existence of medical missions, we would say: Because a billion human beings know nothing of medicine, surgery, hygiene and sanitation; because hundreds of thousands of your fellow creatures not only die, but live long lives of suffering from preventable and curable diseases; because here is an opportunity to practice medical charity which cannot pauperize the profession or foster in the recipients a spirit of evasion of just fees; because medical missions are Catholic in their burden, and their charity is and always has been extended to all.

We must realize, furthermore, that the presence of Catholic hospitals is essential to the successful and rapid progress of mission work. It must be borne in mind that the health of the priest and religious must be continuously and most carefully safeguarded, if their work is to be continued. Through lack of proper medical care and supervision, our priests and sisters languish with curable diseases, or die before their time—eternal reproach to our apathy and denial.



This squatter is the first-aid victim of a new missionary, who took advantage of the fellow's plight to photograph him.



A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll, at home and in the mission field. Circles are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.

*Address all communications to:
The Circle Director, Maryknoll, N. Y.*

These things saith the Son of God . . . I know thy works, and thy faith, and thy charity. (Apoc. II, 18-19).

Tell the Circles for me that while we need many things, we need prayers more than everything else put together. The work is God's work. It depends on His grace, and prayer will be the thing—no question about it.

—J. E. Walsh,
Mission Superior in China.

Have your own missionary in the fields! This idea has been spoken of before, but we mention it to you again. Our missionaries look to the Circles as children hope in a fairy god-mother. And why not? Loyal Catholic hearts and zealous souls inspired by God can do anything. Make one of our young apostles your own by adoption. Let him be the object of your prayers, your labors. In return, you will share in his work, in his trials, in his disappointments, in his successes, and in his reward. Three hundred and fifty dollars will support your missionary for one year.

Uncle Sam's Maryknoll mail man enjoys filling up the Circle Director's letter box. Here are a few sentences picked up as the letters were opened:

We are happy to send to you this money order for \$10 from the Rev. H. G. McGlinchy, S. J. Circle.—Cambridge, Mass.

We want a Christmas babe, a Chinese Beatrice, and we are sending \$5 to purchase her.—St. Peter's Circle, Brookline, Mass.

The accompanying check for \$50 is a little Christmas donation.—Mt. Auburn Women's Catholic Club, Watertown, Mass.

Will this \$25 help the new orphanage in China? Our members are planning to hold a large home-cooking sale. We expect to clear a goodly sum.—Quincy, Mass.

ATTENTION!

Pastors, Superiors, Circles! From the Maryknolls-in-the-Field have come calls for second (or new) candlesticks, crucifixes, missals, censers, monstrances, ciboria, and chalices.

Here are two checks—one, \$108, is for Fr. James Edward Walsh in China; the other check for \$100, is for our Student-Aid Fund.—Our Lady of Victory Circle, New York City.

At the meeting of Court St. Francis, C. D. A., I passed around the Little Red Stocking, and I am delighted to forward to you this check of \$15.



I hope it will help in some of your work.—Greenwich, Conn.

I read in THE FIELD AFAR a request for magazines for the missionaries. I can't give much, but if you know of any priest who would like *The Saturday Evening Post* I should be glad to send it to him for a Christmas present.—Boston, Mass.

At our regular meeting last night, St. Patrick's Circle decided to use the usual mites and dues for the sisters in China. The amount collected was \$12 and I ask that you send this to the sisters with our heartiest and "lovingest" wishes.—Westfield, Mass.

We are very happy to send to you this check for \$118.50, the proceeds of our recent Christmas sale. Of this amount \$90 is without a string and \$25 was voted by the Circle for Fr. Meyer, in China. The remaining \$3.50 is for subscriptions to THE FIELD AFAR and THE MARYKNOLL JUNIOR.—Rochester, N. Y.



THE MARY ANNE CIRCLE, LAFAYETTE, INDIANA.

To this circle, our missions owe the support of a catechist and also a small chapel. In the same circle, the Maryknoll Sisters found a vocation. Which?

Along goes a check for \$171.34, the result of the activities of the missionary committee of our club. This money was raised partly by means of small parties given at the homes of individual members, and partly through the Mite Box, which our president placed on her desk every meeting night.—*Springfield, Mass.*

All good dollars, and even coins that go to make the dollar find a warm welcome at the Knolls. We are sorry though to have to exchange them all for food, bricks, coal, and the other necessities of life.

Gifts from the following Circles received a real Maryknoll reception this past month:

The Mary Ann Circle of Lafayette, Ind.; *Blessed Sacrament Circle*, Philadelphia, Pa.; *The Vénard Circle*, Pittston, Pa.; *St. Teresa Circle*, North Tarrytown, N. Y.; *Our Lady of the Maryknoll Circle*, N. Y. C.; *Maria Mission Circle*, No. 3, Philadelphia, Pa.; *St. John's Mission Circle*, Erie, Pa.; *The Sacred Heart Circle*, Lawrence, Mass.; *The Corpus Christi Circle*, St. Paul, Minn.; *The Fall River Circle*, Fall River, Mass.; *The Maryknoll Yeungkong Circle*, Corona, L. I.; *Catholic Daughters of America*, Wilmington, Del.; *St. Francis Xavier Circle*, Philadelphia, Pa.; *St. Joseph's Circle*, Fall River, Mass.; *St. John's Mission Circle*, Erie, Pa.; *The Junior Vénard Mission Circle*, Pittston, Pa.; *The Ancient Order of Hibernians*, Wakefield, Mass.; *The Mary Circle*, Bloomfield, Mass.; *The Y. L. E. Club*, Wheeling, W. Va.; *The Maryknoll Circle*, Providence, R. I.; *Non Nobis Solum Circle*, Brooklyn, N. Y.; *The Maryknoll Club*, Worcester, Mass.; *Court Liberty Circle*, N. Y. C.; *The Sacred Heart Circle*, Holyoke, Mass.; *St. Vincent de Paul Circle*, Philadelphia, Pa.; *The Victorian Circle*, Flint, Mich.; *St. Clement's Choir Girls*, Center Line, Mich.; *Court Rosemary*, C. D. A., N. Y. C.; *Mary Xavier Circle*, Westfield, Mass.; *The Trinity Club*, Woonsocket, R. I.; *The Mary Circle*, Bloomfield, N. J.; *The Mary Circle*, Wilkes-Barre, Pa.; *The S. D. G. Club*, Indianapolis, Ind.; *Sacred Heart Circle*, Holyoke, Mass.

Do you like to know the thoughts of great men?

We have recorded those of three young men who only a few decades ago made the supreme sacrifices of martyrdom for God.

Their pithy sentences will win you with admiration and zeal.

Ask for

THOUGHTS FROM MODERN MARTYRS

now sixty cents, postpaid.

Crusader Students.

ON its Annual Mission Day, St. Bernard's Seminary, Rochester, N. Y., broke all previous records for "fun and frenzied finance."

The entire day was set aside for this mission rally "of all good friends and true," and, despite the chilly attitude of Mr. Mercury, all turned out for the field events . . . to remain till the last armed foe expired and the bell rang for dinner. Again in the afternoon the tocsin piped all to the fray, and jokes were mixed with metaphors while all hands reached down and "came up." Strange and soul-stirring games were staged to hypnotize the student spectators, while peanut and candy venders reaped a thousand per cent. profit. But it was all for the missions so everybody added his income tax to the budget, and smiled during the operation.

There followed an illustrated lecture on mission work, and when the smoke finally cleared away, all called it a day—and a remarkably fine day, for the crusaders' cause.

To the Maryknoller who happened to drop in on purpose, for a wee bit of a "chat with the byes," a very tidy sum was presented. The wish of the donors destined the gift for Japan, whither it will bear from the students of St. Bernard's a link of that chain that is to "bind all men about the feet of God."

Said honorable Maryknoller was accorded a reception that left no doubt of his being among genuine friends of the missions, and he bore away with him, besides his bag of gold, the gratifying conviction that these Levites on the threshold of the priesthood will maintain this friendship through the years of their ministry.

The Units of THE CATHOLIC STUDENT MISSION CRUSADE do much to help Maryknoll bring its little corner of the heathen world to the Sacred Heart. A few extracts from letters will show the splendid spirit of our Catholic students:

We are sending a Christmas gift of \$15 along with our best wishes for your work at all the Maryknolls.—*Petaluma, Calif.*

The *Mater Admirabilis Unit* send this gift of \$50 with Christmas greetings and best wishes for the New Year.—*Portland, Ore.*

We wish to give two heathen babies to the Little King. Look for the wherewithal in the toe of the red sock.—*Washington, D. C.*

I wish our \$30 would increase and multiply on its way across the continent. May our next check start out fatter! In the meantime, remember that our prayers for your work are unceasing.—*Menlo Park, Calif.*

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—but worth much more.

—Maryknoll prices are kept low in order to spread mission literature.

—these books are exceptional values in every way.

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Stimulating selections from the letters of three lovable young martyrs of the last century, together with sketches of their lives.

112 pages, 3 illustrations.
Now 60 cents, postpaid

FIELD AFAR STORIES, I

It would be difficult to find a more attractive series whose purpose is to arouse interest in mission work. The illustrations help to make the book an artistic one.

—*Boston Transcript.*

160 pages, 17 illustrations.
85 cents, postpaid

FIELD AFAR STORIES, II

These tales appeal to young and old. There is lamentably little English literature on foreign missions, and this addition deserves a warm welcome and a wider circulation.

—*Messenger of the Sacred Heart.*

170 pages, 16 illustrations.
85 cents, postpaid

FIELD AFAR STORIES, III

Our latest collection of missionary stories.

The stories are simple and affecting and give a splendid insight into the great work being done by missionaries in China and Japan.

—*The Boston Globe (secular).*

146 pages, 17 illustrations.
85 cents, postpaid

The Field Afar Office
MARYKNOLL, N. Y.

Pocketed—Thanks.



It comes and then it goes, but I don't mind. We can show something for it, anyway.

During the past month, gifts in money or in kind, subscriptions to THE FIELD AFAR or The Maryknoll Junior came from the following states:

Alabama, Arizona, Arkansas, California, Colorado, Connecticut, Delaware, District of Columbia, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, New Hampshire, New Jersey, New Mexico, New York, North Dakota, Nebraska, Oklahoma, Ohio, Oregon, Pennsylvania, Rhode Island, South Dakota, Tennessee, Vermont, Washington, West Virginia, Wisconsin, Canada, Canal Zone, China, France, Holland and Spain.

From a friend in Fall River, whose address we do not know, came welcome gifts of stationery and other articles.

A FOUNDER OF MARY-KNOLL is one who gives at least five thousand dollars.

We have often been advised, in the past few years, to make all Maryknoll Burses six thousand dollars, as the interest on five thousand dollars, the present figure, falls short of our actual expense.

We have decided, however, for 1923, at least, to continue the Burses at five thousand each, while urging those who can do so to add an extra thousand, which can be devoted to the personal expenses of needy aspirants.

Springfield Diocese added six thousand names to THE FIELD AFAR list just before the end of the old year.

The Vénard, our Preparatory College in Pennsylvania, will benefit by a scholarship founded in honor of the Holy Souls by Aloysia Danver and Elizabeth Magee, in memory of their parents, James and Bridget Magee, of Philadelphia.

As we go to press, we learn that Father Keane of Pittsburgh, Pa., has left five thousand dollars to the Catholic Foreign Mission Society of America, to be used in educating young priests for foreign fields. This sum represents the major portion of Father Keane's estate.

Fr. Ford, in a recent letter, writes joyously that through the New York Diocesan Mission Office, he has received a bequest of \$1,400, and through that of Boston, an offer to send \$500 for the convent chapel. Fr. Ford refers to this latter as the first gift towards the expense on the new convent.

We have now on the list of Completed Burses, which will appear from time to time, seven dioceses. Between the cloister arches in our New Seminary, there will be, at least, twenty-five openings left for the insertion of some form of commemorative tablet. These openings will probably be reserved for the arms of dioceses that have become Maryknoll founders.

The Diocese of Columbus has completed its Burse and will be listed among the Founders of Maryknoll. We are especially grateful to the Rt. Rev. Bishop Hartley, also to the Rev. Director of the Mission-Aid Society, Fr. Killgallen, for this accomplishment. Maryknoll now hopes that there will never be a year when some youth from Columbus will not be among its aspirants.

The other Completed Diocesan Burses are:

St. Paul Archdiocese Burse	\$6,000
Providence Diocese Burse	5,000
Fall River Diocese Burse	5,000
Cleveland Diocese Burse (4) each	5,000
Pittsburgh Diocese Burse	5,000
Albany Diocese, Bishop Cusack Memorial Burse	6,000

We are glad to announce a Burse (\$5,000) in memory of the late Rev. John D. Tierney, of Charlestown, Mass., to be known as the *Rev. John D. Tierney Burse*.

NEW PERPETUAL MEMBERS.

LIVING:—Rt. Rev. W. A. H.; Rev. C. D.; Rev. G. J. D.; Mother M. C.; M. M. B.; A. R. B.; Mrs. P. A. B.; R. P. C.; G. C. C.; M. L. F.; M. E. F.; M. T. G.; L. G.; M. J. H.; Mrs. M. K.; M. K.; L. L.; T. J. L.; A. McC.; H. E. M.; Mrs. M. P. M.; S. M.; M. E. R.; C. A. R.; J. A. R.; M. G. S.; W. B. S.; M. E. W.; Mrs. A. G. W.; M. W.

DECEASED:—Mrs. Anna M. Beckmeyer; Hugh Boyce; Mary E. Brown; Mrs. Hannah Cassidy; William H. Dolan; Fred Fritz; Ignatius Goldhagen; Margaret A. Hamilton; Robert P. Kellett; Mrs. Ellen C. Koughen; John Lynch; James McFarland; Mr. Dominic J. McGoughey; Mr. and Mrs. Michael McHugh; Mary Murphy; John C. Norton; Margaret O'Hare; Catharine Parsons; Mary C. Porter; Mary C. Reidy; Mrs. Johanna Shay; Mrs. Elizabeth A. Soleau; Souls in Purgatory; Katie F. Tully.

In your charity remember the souls of these deceased friends: Mgr. P. E. Smyth, Mother M. Joseph, Sr. M. Mayrand, Sr. M. Madeline, Sr. M. Gertrude, Richard Maney, Joseph V. Barry, John Matthews, James E. Sherry, Edward Pappa, James McNamee, Maurice J. Spillane, Cyrilus Marquard, George McFarland, Miles P. Kenny, Alice Meynell, Mrs. Fred Enders, Mrs. Staubli, Johanna H. Dwyer, Margaret Kehoe, Gladys A. Ernst, Phoebe Cassidy, Cathryn B. Youngman, Mrs. Ellen Steele, Elizabeth Reischmann, Nettie Leysaht.

Not to renew my subscription to THE FIELD AFAR would be to refuse admittance to God's grace; for He sends His blessing with every magazine.—Conn.

Five hundred dollars will secure, in our New Seminary, a memorial room for you or yours.

STUDENT BURSSES.

A Bursse is a sum of money invested and drawing enough interest always to provide board, lodging, and education for one aspirant apostle at the Maryknoll Seminary or Maryknoll's Preparatory College, The Venard. Each student beneficiary is instructed to pray for his benefactor.

The usual bursse is five thousand dollars. If the student's personal needs are included, the amount is six thousand. We will welcome additions to five thousand dollar bursesses.

Any bursse or share in a bursse may be donated in memory of the deceased.

A new bursse may be entered on the list when it has reached \$100.

SEMINARY BURSSES—Incomplete.

Holy Face Bursse.....	\$4,934.11
Grogan Memorial Bursse.....	\$4,925.00
Blessed Madeleine Sophie Barat Bursse.....	4,913.77
Philadelphia Archdiocese Bursse.....	4,751.09
Kate McLoughlin Memorial Bursse.....	4,050.00
Holy Souls Bursse (Reserved).....	4,000.00
All Souls Bursse.....	3,972.91
St. Francis of Assisi Bursse.....	\$3,759.50
St. Patrick Bursse.....	3,738.49
The Most Precious Blood Bursse.....	3,614.00
The Curé of Ars Bursse.....	\$3,551.10
St. Anthony Bursse.....	3,307.97
St. Anne Bursse.....	3,208.50
Holy Eucharist Bursse.....	2,940.50
Trinity Wexanduit Bursse.....	2,888.53
Bl. Louise de Marillac Bursse.....	2,261.06
Our Lady of Mount Carmel Bursse.....	2,068.89
Father Chagon Bursse.....	2,051.00
Marywood College Bursse.....	2,007.10
Holy Child Jesus Bursse.....	1,871.60
Dunwoodie Seminary Bursse.....	1,755.05
Fr. Chaminade Memorial Bursse.....	1,741.50
Pius X. Bursse.....	1,724.25
St. Dominic Bursse.....	1,720.07
O. L. of the Sacred Heart Bursse.....	1,527.48
College of Mt. St. Vincent Bursse.....	1,500.00
Duluth Diocese Bursse.....	1,411.70
Bernadette of Lourdes Bursse.....	1,357.75
Mother Seton Bursse.....	1,291.25
Omnia per Mariam Bursse.....	\$1,110.00
Sister Mary Pauline Memorial Bursse.....	1,108.50
College of St. Elizabeth Bursse.....	1,105.00
Immaculate Conception, Patron of America Bursse.....	945.23
St. John Baptist Bursse.....	920.33
St. John Seminary, Archdiocese of Boston Bursse.....	800.00
St. Agnes Bursse.....	709.73
Susan Emery Memorial Bursse.....	679.13
St. Rita Bursse.....	644.15
St. Laurence Bursse.....	641.25
St. Michael Bursse.....	628.50
St. Francis Xavier Bursse.....	510.28
Our Lady of Lourdes Bursse.....	460.03
St. Joan of Arc Bursse.....	424.01
Holy Family Bursse.....	338.00
Children of Mary Bursse.....	280.05
St. Bridget Bursse.....	263.00
St. Louis Archdiocese Bursse.....	260.00
St. John B. de la Salle Bursse.....	253.86
Maryknoll-in-Heaven Bursse.....	202.50
St. Boniface Bursse.....	212.40
The Holy Name Bursse.....	184.00
Our Lady of Victory Bursse.....	181.16
SS. Peter and Paul Bursse.....	150.00
All Saints Bursse.....	138.28
St. Jude Bursse.....	131.00
Jesus Christ Crucified Bursse.....	120.00
Archbishop Ireland Bursse.....	101.00

COLLEGE BURSSES—Incomplete.

Little Flower Bursse.....	\$4,260.42
Sacred Heart of Jesus Bursse (Reserved).....	3,500.00
Bl. Théophane Vénard Bursse.....	1,601.80
"C" Bursse II.....	1,500.00
Bl. Virgin Mary Sodality Bursse.....	1,000.00
St. Aloysius Bursse.....	645.50
St. Michael Bursse.....	610.32
Holy Eucharist Bursse (Reserved).....	250.00
Immaculate Conception Bursse.....	106.00
St. Margaret Mary Bursse.....	100.50

In the bad old days when war was on and people were giving till it hurt, we built the Vénard power-house substantially out of Liberty Bonds and War-Saving Stamps; so that it was the ill wind that blew us good. It is some time now since we saw a Liberty or Victory Bond or a War-Saving Stamp, and we have been wondering if, after all, you might not be just as well satisfied to invest yours—at least, some of them—in this great spiritual enterprise for souls. There will be a sure return.

During the past fall, our FIELD AFAR propaganda, under the kindly patronage of Bishop Molloy of Brooklyn and Bishop O'Leary of Springfield, has been carried on in their respective dioceses. A large number of parishes were opened to the appeal of our priests, who have reported unflinching kindness and good will on the part of the pastors.

The New Year opened with a similar propaganda in the Archdiocese of San Francisco and in the Diocese of Scranton. Archbishop Hanna and Bishop Hoban are both Maryknoll bishops in the sense that Maryknoll establishments are located under their spiritual jurisdiction.

There were twenty-two notable gifts last month. By "notable" we mean something over ninety-nine dollars. Of these gifts, nine were from or through priests; one was from a Catholic Women's Club in Springfield, Mass.; and two were from matured legacies. Six were for the missions, three towards bursesses, one for student aid.

One of the legacies was for \$100; the other, the great gift of the month, was five thousand dollars, from the estate of Margaret A. Lyons, Swampscott, Mass. We have also received notice of a bequest under the will of Margaret T. Hogan of Newton, Mass., an early friend of Maryknoll.

SPECIAL FUNDS.

The Funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

Maryknoll Propaganda Fund.....	\$5,000.00
Our Daily Bread Fund.....	1,478.08
Sanctuary Candle Fund.....	322.62
Sanctuary Oil Fund.....	303.55
Altar Wine Fund.....	219.00

CURRENT APPEALS

Special Appeal.....	\$117.08
Stones in Seminary Wall.....	155.19
Memorial Rooms in New Seminary.....	48.00
Bricks in Preparatory College Wall.....	10.50
Seminary Tower.....	

STUDENT AID FOUNDATIONS.

A Student Aid Foundation represents \$1,000 the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Venard.

MARYKNOLL STUDENT AID.

Fall River Diocese Fund.....	\$1,000.00
Our Lady of Perpetual Help Fund.....	273.98

VÉNARD STUDENT AID.

Vénard Circles Fund, No. 1.....	\$1,000.00
Vénard Circles Fund, No. 2.....	1,000.00
Vénard Circles Fund, No. 3.....	1,000.00
Vénard Circles Fund, No. 4.....	1,000.00
Vénard Circles Fund, No. 5.....	1,000.00
Vénard Circles Fund, No. 6.....	432.03

MARYKNOLL MISSION FOUNDATIONS.

A native clergy and competent native catechists are the bases of successful and enduring effort in Catholic mission work.

\$1500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

\$4000 placed at interest will provide for the support of one catechist (usually a married man with family), whose entire time will be devoted to the slow and tedious process of instructing the candidates for baptism.

Additions to the incomplete bursesses and funds in the lists below are invited:

NATIVE CLERGY BURSSES.

Our Lady of Perpetual Help Bursse.....	\$1,500.00
Mrs. Annie Cole Memorial Bursse.....	1,500.00
Sacred Heart Bursse.....	1,500.00
St. Vincent de Paul Bursse.....	1,500.00
Our Lady of Lourdes Bursse.....	601.00
Our Lady of the Most Blessed Sacrament Bursse.....	400.00
Maryknoll Academia Bursse.....	300.60

NATIVE CATECHIST FUNDS.

Abp. Williams Fund, I.....	\$4,000.00
Abp. Williams Fund, II.....	4,000.00
Abp. Williams Fund, III.....	4,000.00
Abp. Williams Fund, IV.....	4,000.00
Abp. Williams Fund, V.....	4,000.00
Abp. Williams Fund, VI.....	4,000.00
Yeungkong Fund, I.....	4,000.00
Yeungkong Fund, II.....	1,826.65
Fr. Price Memorial Fund.....	646.60
Bl. Julie Billiart Fund.....	360.00

OTHER MISSION FUNDS.

Missioners' Books.....	\$468.00
Circles' Missioners' Support.....	462.75

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†On hand, but not available, as at present interest goes to the donor.

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MARYKNOLL MISSION FILMS

(In Preparation)

The following letter has just arrived from our Procurator in Hongkong:

For All Concerned:

Hongkong, Dec. 4, 1922.

There is being forwarded herewith a SENSITIVE UNDEVELOPED CINEMA FILM. It is being sent to Fr. Kress at the Los Angeles House, 425 South Boyle Ave., with request that it be developed by expert motion picture people, with the greatest care—the finished product to be shipped to the

Very Rev. Superior, Maryknoll, Ossining, N. Y.

DESCRIPTION: Contains eight hundred feet of MISSION FILM. The first portion, 600 feet, shows views in and around the Maryknoll Yeungkong China Mission in connection with the First Installation of sisters there, about the middle of November, 1922. The remaining two hundred feet show views at the reception of the FIRST APOSTOLIC DELEGATE TO CHINA, Msgr. Celso Constatini, at the residence of Mr. Tsoa Po Sin, a prominent Chinese Catholic gentleman of Hongkong, November 26, 1922. On this occasion, many dignitaries and missionaries were present, including American bishops, MacGinley and McCloskey, from the Philippines, Msgr. McGlinchey of the Boston Propagation of the Faith, several Maryknollers, and all the bishops of the Fifth District of China, then attending the Synod in Hongkong. This film was exposed by C. Pilkington, Esq., of London, an expert employed by the various Anglican missionary bodies of England, who kindly placed himself at our disposal.—W. F. O'Shea.



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